

**TESTIMONIES**

OF THE

**ANTE-NICENE FATHERS**

TO THE DOCTRINE OF THE

**TRINITY**

AND OF THE DIVINITY  
OF THE HOLY SPIRIT (HOLY GHOST)

OXFORD

EDWARD BURTON, REV.

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## DIVINITY OF THE HOLY GHOST.



BY

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## INTRODUCTION.

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**I**T is unnecessary to state, that the present work is intimately connected with one which has been already published, entitled, *Testimonies of the Ante-Nicene Fathers to the Divinity of Christ*. The two works might not improperly have been incorporated, and the whole would have formed a body of Ante-Nicene testimony to the doctrine of the Trinity. I preferred however making a distinct collection of all the passages, which assert a belief in Christ's divinity: and I had intended to follow this up by a similar collection of quotations concerning the divinity of the Holy Ghost. It is known to the readers of ecclesiastical history, that there was no specific controversy concerning the third person of the Trinity till the fourth century. It might not be incorrect to say, that till then the divinity of the third person was never doubted or denied: but however this may be, the absence of controversy might prepare us for few passages, which bear directly upon this subject; and I have therefore thought it better to bring together in the present work all the testimonies which remain, whether they relate to the doctrine of the Trinity, or the divinity of the Holy Ghost.

The doctrine of the Trinity is in fact established by any passages, which prove the divinity of the second and third persons: and by the doctrine of the Trinity, I mean the doctrine of there being three distinct persons, each of whom is God, but all of whom, when considered as to their substance or essence, are only one God. I am not now explaining the nature of this mystery, but merely stating what is meant by the doctrine of the Trinity, as it has been held by the catholic church from the earliest ages to the present; and I repeat, that this doctrine is established by any passages, which prove the divinity of the Son and the Holy Ghost.

If this position be denied, we have no alternative between adopting the Arian or Sabellian hypothesis, or acknowledging a plurality of Gods. The Arians professed to believe, that Jesus Christ is God: they even called him very God of very God; but then they used the term *God* in a different sense, when applied to the Son, from what it bears, when applied to the Father. They believed that there was a time, when the Son did not exist: they believed him to have been created by the Father: and by this twofold meaning of the term *God*, they avoided the charge of holding a plurality of Gods, while they also differed totally from the orthodox faith. The Arians however can hardly be rescued with truth from acknowledging more Gods than one. They did not acknowledge two Gods in the same sense of the expression; but there were two Beings of a

different nature, to whom they applied the same term *God*: and if they are to be acquitted of the charge of polytheism, the same indulgence may be extended to the heathen, who believed Jupiter to be God in a different sense from their deified heroes.

The Arian creed, if considered in all its bearings and deductions, will perhaps appear much less rational and philosophical, than has been sometimes asserted. It has been described as a simpler and less mystical hypothesis, than that of the Trinitarians: and yet it requires us to apply the same term *God* to two Beings, who differ as widely from each other, as the Creator and his creature. It requires us to speak of Christ, as *the begotten Son* of God, though he only differs from all other creatures by having preceded them in the order of time. It requires us to believe of this created Being, that he was himself employed in creating the world; and to invest him with every attribute of Deity, except that of having existed from all eternity. If we contrast these notions with the creed of the Trinitarians, they will be found to present still greater difficulties to our faculties of comprehension: but the Arian hypothesis, whatever may be decided concerning it, confirms very strongly the fact, which I am endeavouring to establish, that the notion of Christ being a mere man was not held in early times. If the Fathers were unanimous in speaking of him as God, they could not have believed him to

be a mere man in the sense of the modern Unitarians.

It will be conceded, that they did not mean to speak as polytheists: and many passages were adduced in my former work, as well as in the present, which are sufficient to shew that they were not Arians. They expressly denied, that there was a time, when the Son did not exist; and they as expressly asserted him to be of one substance with the Father. These were the two tests, which were always applied to persons suspected of Arianism; and if they are applied to the writings of the Ante-Nicene Fathers, they will be found to remove them altogether from the suspicion of Arianism.

There are also many other expressions in their writings, (beside those which assert the eternity and consubstantiality of the Son,) by which we might argue that they could not have agreed with the sentiments of Arius. Such are all those passages, in which they speak of the Son being in the Father, and the Father in the Son; of the Son being one with the Father; and of Christ being the begotten Son of God. These expressions are of frequent occurrence in Ante-Nicene writings, and many instances may be found in this and my former work. Any one of them, as I conceive, is sufficient to prove, by legitimate and necessary inference, the doctrine of the Trinity. We will take the assertion of Christ being *the begotten Son* of God. The words *begotten Son* are either to be interpreted

literally or figuratively. If they are taken figuratively, they may merely mean, that Christ was beloved by God; that he was God's minister or messenger, like any other of the prophets, but that he received preeminent tokens of love and affection from God\*. It is in a sense somewhat similar to this, and evidently in a figurative sense, that all Christians are called *sons of God*, and even said *to be begotten by God*. But if Christ is the Son of God merely in this figurative sense, as being an adopted Son, the epithet of *only begotten* could not apply to him: for upon this hypothesis all Christians are equally begotten sons of God; and therefore the term *μονογενής*, *only begotten*, must lead us to infer, that Christ is the *Son of God* in a different sense from those, who are called *sons* by adoption. Christians are made sons by adoption; Christ is the only Son, who is begotten by God.

\* The word *μονογενής*, *only begotten*, is applied to Christ five times by St. John: (John i. 14, 18; iii. 16, 18; 1 John iv. 9.) and in each case the Unitarian translators have rendered it *only son*. Mr. Lindsey observes, that "*only begotten* is "most gross and improper language to be used in English, "especially with respect to "Deity:" (List of Wrong Translations, p. 46.) to which it is obvious to reply, that the grossness or impropriety of the expression is not the question:

St. John was as good a judge of this as Mr. Lindsey; and if *only begotten* is improper in English, *μονογενής* is equally improper in Greek; for *μονογενής* can have no other meaning than *only begotten*; and if we translate it *only*, we must still mean *only begotten*. The use of the term in Luke vii. 12, ix. 38. leaves no room for doubt: and when it is applied to Isaac, (Heb. xi. 17.) it evidently means, that Isaac was *the only son* of Abraham, *begotten* of Sarah.

This distinction between begotten and adopted sons seems clearly marked in the Epistle to the Hebrews, where Moses is said to have been faithful *as a servant*, but Christ *as a Son*. (iii. 5, 6.) There are also passages in the New Testament, where the argument is wholly illogical and inconsecutive, if we do not understand Christ to be the begotten Son of God, according to the analogy of human fathers and human sons. Thus in the parable of the householder and his vineyard, (Matt. xxi. 33—39,) the words, *they will reverence my son, and this is the heir*, require us to make a marked difference between *the son*, i. e. Jesus Christ, and *the servants*, i. e. all other prophets and teachers. The son in the parable is literally a begotten son, and the application of the parable requires us to believe the same of Jesus Christ. So also when St. Paul says, *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* (Rom. viii. 32.) the inference is not true, that God will certainly *give us all things*, if we understand by *his own Son* a mere human prophet or teacher, whom God sent into the world, and permitted to be put to death. Though it was an act of mercy on the part of God to send such a teacher, and we might perhaps infer from one such act of mercy, that others might be expected, yet we should not be justified in arguing, that God would therefore freely give us all things. The argument would then be *a minori ad majus*, and would not

be consecutive. But if God literally spared not his begotten Son, but delivered him up for us all, we may then argue *a majori ad minus*, that God will freely give us all things<sup>b</sup>; for there is nothing, which can be so dear to God as his own begotten Son.

Having thus attempted to shew from the plain words of scripture, that Christ is literally the begotten Son of God, I shall not proceed to consider the mode of the divine generation, but merely to remark, that human language must be interpreted according to the analogy of human ideas. We know what is the relation of father and son, when we are speaking of men; and the scripture tells us to apply the same analogy to the relation which subsists between God and Jesus Christ. But since our ideas do not allow us to conceive of a son, that he is of a different nature from his father, we are compelled to form the same conception of God and his Son: both of them must be of the same nature; and since the Father is God, the Son, who is begotten by him, must be likewise God.

I was led into these remarks by considering the

<sup>b</sup> I follow our version, which translates τὰ πάντα ἡμῶν χαρίσεται, *he will freely give us all things*: but the words may perhaps mean, *he will freely forgive us every thing*. Χαρίζεσθαι has this sense in Eph. iv. 32. Col. ii. 13; iii. 13; and it is perfectly just to argue,

that God will forgive us all our sins, if it was *his own Son* who made atonement for them; but the expectation would not be well grounded, if God merely sent a human teacher to instruct us in our duty, and to prove his sincerity by his death.

expressions in the writings of the Fathers, which speak of Christ as the begotten Son of God. The modern Unitarians interpret these expressions figuratively, and so did the Arians in the fourth century; but both of them came to very different conclusions. The Arians believed Christ to be a created God: the Unitarians believe him to be a mere human being; and these opposite conclusions perhaps furnish a strong reason against having recourse to figurative interpretations. The orthodox party, or the Athanasians, as they have been termed in contempt, did not seek to be wise above what is written, but interpreted the words of Scripture literally: they believed that Christ is really the begotten Son of God: and this belief, as I have already observed, requires us to acknowledge the Son to be of the same nature with his Father, and therefore to be verily and truly God.

We are brought to the same conclusion by considering those expressions, which speak of the Son being in the Father, and the Father in the Son. It is true, that we read in the New Testament of God and His Son dwelling in all believers: and all Christians are said to be one with the Father and the Son: hence it has been contended that Christ is one with the Father in the same sense that all Christians may be said to be one with God. The reader will judge from the following quotations, whether this was the sense in which the Ante-Nicene writers spoke of the unity of the Father and the Son. I



would refer particularly to N<sup>o</sup>. 1, 11, 12, 18, 25, 45, 50, 51, 57, 63, 64, 70, in all of which places we find assertions of this mysterious union: and if it should be decided, that the Fathers would not have spoken of God being thus united with any created being, we are again brought to the conclusion, that the Son is God, of the same nature with the Father.

I have said above, that if we do not admit the doctrine of a Trinity in Unity, we must suppose the Fathers, when they spoke of the Son and the Holy Ghost as God, to have adopted either the Arian or Sabellian hypothesis. I have given reasons for concluding that the Fathers were not Arians: and though their expressions concerning the Son being in the Father, and the Father in the Son, have been explained in the Sabellian sense, such an explanation can only be given by persons, who have not studied the Fathers. The Sabellian hypothesis removes some of the difficulties in the doctrine of the Trinity, but it does not remove the whole of them, and it creates new difficulties of its own. It saves us from enquiring into the mode of the divine generation, and simplifies the notion of the unity of God: but it fails to explain, why the Apostles constantly used such figurative language; and why God is spoken of as being Son to Himself. It assigns no reason, why God should be called the Son, when viewed as the Redeemer of mankind; and the notion of the Son interceding with the Father, of his having made satisfaction to his Father, and of

his being a mediator between God and man, must lead us to the notion of two Beings, who in some way or other have distinct individuality. That Sabellianism, when it appeared in the third century, was looked upon as a heresy, is not a matter of speculation, but of history. It was the creed of a party, which was not inconsiderable in numbers, but it was not the creed of the church. The sentiments of Tertullian, Novatian, Origen, and Dionysius, would alone be sufficient to prove this point. They refute the Sabellian hypothesis, not merely by inference or incidentally, but in writings expressly directed against the defenders of it: and the Index to this and my former work will furnish many passages, which prove that the Fathers were not Sabellians.

We are again therefore brought to the same conclusion, that if the Fathers spoke of the Son and the Holy Ghost as God, and if they did not use the term God in the Arian or Sabellian sense, they must have used it in the sense which it bore at the time of the council of Nice. That the Fathers were not Socinians or Unitarians, is, I conceive, capable of demonstration to every reasonable and unprejudiced mind. I have always admitted, and am still ready to admit, that the testimony of the Fathers is not infallible. They were liable to error like ourselves, and in some points they erred exceedingly. But let those persons, who reject the doctrine of the Trinity, declare plainly and openly what are their

sentiments upon this point. Let them not appeal to the Fathers, as agreeing with themselves, and then, when they are driven from this ground, attempt to depreciate the Fathers as unworthy of the appeal. The first question for enquiry is whether the writers of the first three centuries were unanimous; whether one uniform system of belief concerning the Son and the Holy Ghost can be extracted from their writings, or whether they opposed and contradicted each other. Even if we should adopt the latter conclusion, it would by no means follow, that they held the Socinian or Unitarian notions. Pains have been taken to rescue some of them from an inclination to Arianism; and the present work may shew whether the attempt has not been successful; but there is not even a shadow of proof, that any one of these writers approached to the Socinian or Unitarian tenets. It will however be seen, that the Fathers of the first three centuries were perfectly unanimous. There are no signs of doubt or dissension in any of their writings. Some of them were engaged in controversy, while others merely illustrated scripture, or applied themselves to practical theology. In all of them we find the same uniform mode of expression concerning the Son and the Holy Ghost. The testimony is collected with equal plainness from the casual and incidental remark, as from the laboured conclusion of the apologist and the polemic.

The next question is respecting the doctrine,

which was thus unanimously maintained. Upon this subject it does not become me prematurely to decide. The reader will draw his own inference, when he has read the testimonies, which are collected from the writers themselves: but if he should perceive in them an uniform and unvarying agreement with the doctrines which are now held in the catholic church concerning the Trinity, I must repeat the observation, which was made in my former work, that the belief of those Christians, who lived in the earliest times, was most likely to be genuine and apostolical. I have not seen any reason to alter or abandon this opinion. It is one which seems to be founded upon the most rational and natural principles: and until some argument is advanced, which will account for all these primitive Christians being in error, we may be content to believe them to have been right: and when we also find them agreeing perfectly with ourselves, we are perhaps not reasoning unphilosophically or presumptuously, if we see in the unanimous testimony of these writers a powerful and convincing support to the opinions, which we ourselves maintain. Whatever may be thought of the execution of the present work, the intention at least was honest: and that man has read the Fathers with very different feelings from myself, who does not thank God for having preserved to these latter days the light of purer times.

In my former work I mentioned the names of other writers, who had partly traversed the same

field: and I said that the treatise most nearly resembling my own in its design was that written by Burgh, entitled, *An Enquiry into the Belief of the Christians of the first three Centuries respecting the one Godhead of the Father, Son, and Holy Ghost*. I had not then read much of the controversy, out of which this work of Burgh arose: and I may state that the first publication was *The Apology of Theophilus Lindsey, M.A. on resigning the Vicarage of Catterick, Yorkshire*. London, 1774. Mr. Lindsey resigned his preferment upon the adoption of Unitarian tenets: and his Apology called forth *A Scriptural Confutation of the Arguments against the Godhead of the Father, Son, and Holy Ghost*. By a Layman. London, 1774. This Layman was Mr. Burgh: and there appeared at the same time *A Vindication of the Doctrine and Liturgy of the Church of England, occasioned by the Apology of Theophilus Lindsey, M.A.* By George Bingham, B. D. Oxford, 1774. This was followed by *A Vindication of the Worship of the Son and the Holy Ghost against the exceptions of Mr. Theophilus Lindsey from Scripture and Antiquity*. By Thomas Randolph, D. D. President of C. C. C. and Lady Margaret's Professor of Divinity. Oxford, 1775. About the same time appeared *Remarks on a late Publication, entitled "A Scriptural Confutation, &c."* London, 1775: and soon after Mr. Lindsey published *A Sequel to the Apology on resigning the Vicarage of Catterick, Yorkshire*. London, 1776.

Dr. Randolph then replied in *A Letter to the Remarker on the Layman's Scriptural Confutation, wherein the Divinity of the Son of God is farther vindicated against the Remarker's Exceptions: to which is added an Appendix, taking some notice of Mr. Lindsey's Sequel.* Oxford, 1777. Last of all, Mr. Burgh published the work which I have already mentioned, *An Inquiry into the Belief of the Christians of the first three Centuries, respecting the one Godhead of the Father, Son, and Holy Ghost.* York, 1778. There were other works connected with this controversy; and in those which I have mentioned, the reader will find copious references to the writings of the Ante-Nicene Fathers.

I have also met with another work, which was before unknown to me, entitled ΤΡΙΟΤΤΗΩΣΙΣ, *sive Catholicæ circa S. S. Trinitatem fidei delineatio, ex scriptis Patrum Ante-Nicænorum desumpta.* Londini, 1677. The author was Dr. Samuel Gardiner; and the design, as may be seen from the title, was very similar to that of the present work. I am not aware, that any important passage, which is adduced by Dr. Gardiner, has been omitted by myself: but his work, which is written in Latin, is so deficient in arrangement, and so little is added to connect or illustrate the quotations, that the obscurity, into which it has fallen, is by no means surprising.

There is another work with the following title, which I have not yet seen: *Testimonies from the*

*Writers of the first four Centuries to the Divinity of Christ:* by Knowles. London, 1789: and since the publication of my former work there has appeared *Fides Nicæna de Filio Dei, sanctorum Patrum atque Doctorum, qui tribus primis sæculis floruerunt, traditione confirmata.* H. G. Vogelsang. Coloniæ, 1829. It is a very short work, and does not give many original passages.





# LIST OF EDITIONS

REFERRED TO IN THIS WORK.

	A. D.		
Ignatius	107.	{ Patres Apostólici Cotelerii. Amate-	p. 1.
Polycarpus	108.	{ lædami. 2 vol. fol. 1724.	p. 4.
Justin Martyr	150.	{ Editio Benedictina. Hagæ Comitum.	p. 15.
Athenagoras	170.	{ fol. 1742.	p. 28.
Theophilus	180.	{	p. 33.
Irenæus	185.	{ Editio Benedictina. Massuet. Paris.	p. 47.
		{ fol. 1710.	
Clemens Alex.	194.	Potter. Oxonii. fol. 1715.	p. 54.
Tertullianus	200.	Priorii. Paris. fol. 1675.	p. 60.
Hippolytus	220.	Fabricii. Hamb. 2 vol. fol. 1716, 18.	p. 84.
Origenes	240.	{ Ed. Benedict. Delarue. 4 vol. fol. }	p. 87.
		{ Paris. 1733-59.	
Cyprianus	250.	Ed. Benedict. fol. Paris. 1726.	p. 107.
Novatianus.	257.	Ad finem operum Tertull.	p. 116.
Dionysius Alex.	260.	{ Simonis de Magistris. fol. Romæ, }	p. 123.
		{ 1796.	
Dionysius Rom.	260.	{ Apud Athanas. l. c. et Routh. Rel. }	p. 127.
		{ Sacr. III. p. 176.	
Concil. Antioch.	269.	Apud Routh. Rel. Sacr. II. p. 463.	p. 132.
Theognostus.	283.	Apud Athanas. l. c.	p. 133.



# TESTIMONIES

OF THE

## ANTE-NICENE FATHERS

TO

### THE DOCTRINE OF THE TRINITY

AND OF THE

### DIVINITY OF THE HOLY GHOST.

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IGNATIUS, A. D. 107.

*Ignatii Epist. ad Magnesianos*, §. 7. p. 19.

THE first passage, which I shall quote, is from Ignatius, who exhorts the Magnesians to unity, by saying, "As the Lord did nothing, either by himself or his apostles, without the Father, being united with him; so do you also do nothing without the bishop and elders<sup>a</sup>." Ἠνωμένος is a strong expression, as denoting the *unity* of the Father and the Son; and would hardly, as I conceive, have been applied to any union, which might be said to have existed between God and Moses, or any other prophet. It may be said, perhaps, that Ignatius only intended an unity of purpose or action; and that he shews this by proceeding to speak of the unity between the different members of the church. If this be so, the testimony is not strong

<sup>a</sup> Ὡςπερ οὐκ ὁ Κύριος ἄνευ τοῦ Πατρὸς οὐδὲν ἐποίησε, ἠνωμένος ὢν, οὔτε δι' αὐτοῦ, οὔτε διὰ τῶν ἀποστόλων, οὕτως μηδὲ ὑμεῖς ἄνευ τοῦ ἐπισκόπου καὶ τῶν πρεσβυτέρων μηδὲν πράσσετε.

in favour of the doctrine of the Trinity: but the concluding words of the same chapter are very remarkable, and it is difficult in a translation to express the intimate union and mutual indwelling, which Ignatius seems to have intended: "All of you therefore come together to one temple of God, to one altar, to one Jesus Christ, who proceeded from one Father, and in that one exists and is contained<sup>b</sup>." The last words, εἰς ἓνα ὄντα καὶ χωρήσαντα, may remind us of many expressions of the later fathers, and of the doctrine which spoke of the περιχώρησις or *circuminsessio* of the Father and Son, and which bishop Bull explains by "unio rerum sese invicem usquequaque immeantium<sup>c</sup>." I shall have occasion to speak of this doctrine more at length hereafter; and at present I shall only compare the passage in Ignatius with the following words of Dionysius of Rome, who wrote in the third century: "The divine Word must be united with the God of the universe; and the Holy Ghost must reciprocally pass into and dwell in God." The expressions ἡνωμένος, εἰς ἓνα ὄντα, and χωρήσαντα, of Ignatius, agree with ἡνωσθαι and ἐμφιλοχωρεῖν of Dionysius; and there can be no doubt, that the latter writer used them in the sense of a modern Trinitarian, as may be seen in N<sup>o</sup>. 71, where the whole passage is quoted.

2. *Ignatii Epist. ad Smyrναeos*, §. 3. p. 35.

We find a similar expression as to the unity of the Father and the Son in the following passage:

<sup>b</sup> Πάντες οὖν ὡς εἰς ἓνα ναὸν συντρέχετε Θεοῦ, ὡς ἐπὶ ἓν θυσιαστήριον, ὡς ἐπὶ ἓνα Ἰησοῦν Χριστὸν τὸν ἀφ' ἑνὸς Πατρὸς προελθόντα, καὶ εἰς

ἓνα ὄντα καὶ χωρήσαντα.

<sup>c</sup> Def. Fid. Nic. IV. 4. 14.

See the Index to Bull's Works, v. περιχώρησις.

“After his resurrection he ate and drank with them, “as a person having a body, although he was spiritually united to (or one with) the Father<sup>d</sup>.” These words prove the two natures of Christ, the divine and the human, if they do not also prove the hypostatical union of the Father and the Son.

Such were the expressions used by Ignatius, who had conversed with the apostles, and wrote at the beginning of the second century. We may suppose also, that there was some traditionary notion of his having held the doctrine of the Trinity, from the following passage in Socrates the ecclesiastical historian, who tells us, “that the custom of singing “anthems (τοὺς ἀντιφώνους ὕμνους) in the church began in this way. Ignatius, the third bishop of “Antioch after the apostle Peter, who had also “lived with the apostles themselves, saw a vision “of angels, who answered each other in singing “hymns to the holy Trinity<sup>e</sup>, and he caused the “church of Antioch to preserve by tradition the “method which he had observed in this vision: “from whence also the tradition has spread among “all churches.” Socrates wrote in the fifth century, and is the earliest writer, who has noticed this anecdote in the life of Ignatius. It may perhaps be rejected, as not worthy of credit: but it must at least be supposed, that a tradition of this kind was preserved at Antioch: and the persons, who first invented the story, could not have seen any thing in the writings of Ignatius, which made it improbable.

<sup>d</sup> Μετὰ δὲ τὴν ἀνάστασιν συνέφαγεν αὐτοῖς καὶ συνέπιεν ὡς σαρκικὸς, καὶ περ πνευματικῶς ἐνωμένος τῷ πατρὶ.

<sup>e</sup> Ὁκτασίαν εἶδεν ἀγγέλων, διὰ τῶν ἀντιφώνων ὕμνων τὴν ἀγίαν Τριάδα ὑμνοῦντων. Hist. Eccl. VI. 8.

It should be added however, in fairness, that the passage does not necessarily mean, that Ignatius received the doctrine of the Trinity from angels, but that he heard angels singing hymns to the Father, Son, and Holy Ghost, the three persons who were described, in the time of Socrates, by the name of the Trinity. The value of this testimony must depend upon the antiquity of the tradition; and that cannot now be ascertained.

### POLYCARPUS, A. D. 108.

In my Testimonies of the Ante-Nicene Fathers to the Divinity of Christ, I did not give any particular account of Polycarp, because no passage was alleged from his writings, though his name was incidentally mentioned in that work, and some facts were alluded to in connexion with his history. The most valuable information concerning him is that furnished by Irenæus, who tells us that he had seen him, and adds, "He had not only been instructed by the apostles, and had lived with many who had seen Christ, but had been appointed to the bishopric of Smyrna by the apostles<sup>f</sup>." Polycarp was a very old man, when Irenæus saw him; and the expression used by himself, of "having served Christ eighty-six years<sup>g</sup>," is generally taken to mean, that then, at the time of his death, he was eighty-six years old. The time of his death has been fixed at different periods. Eusebius placed it in 167: and the latest date assigned to it is in 175: but Pearson has advanced some strong arguments for supposing it to have happened in 147<sup>h</sup>. Ac-

<sup>f</sup> III. 3, 4. p. 176.

<sup>g</sup> Eus. *Hist. Eccl.* IV. 15. p. 167.

<sup>h</sup> Op. Posthum. Chronol. Diss. II. c. 14, &c.

according to this notion he was born about the year 61, or five or six years before the death of St. Peter and St. Paul: and since there is reason to believe, that most of the apostles died soon after that period, we are probably to restrict the expression of Irenæus to Polycarp having lived with St. John, and having been appointed by that apostle to the bishopric of Smyrna. If these words of Irenæus are in any sense to be taken literally, Polycarp must have been bishop of Smyrna before the death of St. John, who was the last surviving apostle: and if St. John wrote his Apocalypse but a short time before his death, we can hardly avoid concluding, that *the angel of the church in Smyrna*, addressed in ii. 8, was Polycarp; and such was the opinion of Usher and several learned men. Irenæus speaks of Polycarp having gone to Rome, when Anicetus was bishop of that see: and Eusebius supplies the additional fact, that he went thither on account of the dispute between the eastern and western churches concerning the time of celebrating Easter<sup>i</sup>. Pearson and Dodwell suppose Anicetus to have held the see from 142 to 161; which will enable us nearly to fix the date of Polycarp's arrival in Rome, if we also adopt the notion of Pearson, that he suffered martyrdom in 147. The two bishops could not come to any agreement, since both of them urged ancient, if not apostolical authority for the customs of their respective churches. It is pleasing however to read, that the conference was carried on amicably; and writers of the church of Rome have been perplexed to find it said, that when the two bishops were in the church together, Anicetus allowed Polycarp, as a mark of

<sup>i</sup> Hist. Eccl. IV. 14. p. 160. V. 24. p. 249.

honour, to consecrate the eucharist. Polycarp is stated, during this visit to Rome, to have brought back to the church many heretics, who had embraced the tenets of Valentinus and Marcion : and Irenæus informs us, that meeting one day with Marcion himself, who said to him, "Do you recognise me?" he replied, "I recognise the firstborn of Satan."

The martyrdom of Polycarp took place in the amphitheatre of Smyrna, in the presence of the pro-consul : and a most interesting account of it was written by the Christians in that city, and sent to the other churches. Eusebius has preserved part of this letter in his Ecclesiastical History, (IV. 15,) and the whole of it was published by archbishop Usher in 1647. We have the authority of Irenæus for the fact of Polycarp having written many epistles : but only one genuine work of this kind has come down to us, which was addressed to the Christians at Philippi. It was published for the first time in Latin by J. Faber Stapulensis in 1498, and in Greek by Peter Halloix in the first volume of his Lives of Oriental Writers, p. 525, in 1633. A fuller and more perfect copy of it was printed by archbishop Usher in 1644.

### 3. *Epistola Ecclesiæ Smyrnensis de Martyrio Polycarpi.*

The testimony, which I adduce from the words of Polycarp, is not taken from his Epistle to the Philippians, but from the circular Epistle, which was written, as just stated, by the church at Smyrna : and I adduce it, as enabling me to say a few words concerning the form of the ancient doxologies.

The holy martyr, when he was fastened to the stake, and was about to surrender his soul to the



Master, whom he had faithfully served so many years, addressed Him in a solemn and affecting prayer, the last words of which were, "For this  
 "and for every thing I praise thee, I bless thee, I  
 "glorify thee, together with the eternal and hea-  
 "venly Jesus Christ, thy beloved Son, with whom  
 "to thee and the Holy Ghost be glory, both now  
 "and for evermore. Amen<sup>k</sup>."

Such are the concluding words of the prayer in the edition of archbishop Usher: but Eusebius has quoted them differently, "— I glorify thee, through  
 "the eternal High Priest Jesus Christ, thy beloved  
 "Son, through whom be glory to thee with him  
 "in the Holy Ghost, both now and for evermore.  
 "Amen<sup>l</sup>." The difference between these two forms of expression appears considerable, and is connected in some measure with the Arian controversy: for it is well known, that the Arians, if they would have used the former doxology at all, would have greatly preferred the latter: and Usher seems to hint, that the genuine words of Polycarp may have been altered by a favourer of Arianism. The first of the two forms unites the Son and the Holy Ghost with the Father, and ascribes equal glory to all the three persons: the second seems to place the Father above the two other persons, and by expressions which are not very distinct and intelligible, to glorify the Father *through* the Son and *in* the Holy Ghost. It was remarked so long ago as by Socrates in the

<sup>k</sup> Διὰ τοῦτο καὶ περὶ πάντων αἰνῶ σε, εὐλογῶ σε, δοξάζω σε, σὺν τῷ αἰωνίῳ καὶ ἐπουρανίῳ Ἰησοῦ Χριστῷ, ἀγαπητῷ σου παιδί, μεθ' οὗ σοι καὶ Πνεύματι Ἁγίῳ ἡ δόξα, καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας. Ἀμήν.

<sup>l</sup> Διὰ τοῦ αἰωνίου ἀρχιερέως Ἰησοῦ Χριστοῦ τοῦ ἀγαπητοῦ σου παιδός δι' οὗ σοι σὺν αὐτῷ ἐν Πνεύματι Ἁγίῳ δόξα, καὶ νῦν καὶ εἰς τοὺς μέλλοντας αἰῶνας. p. 169.

fifth century, that one of the grounds for charging Eusebius with Arianism was taken from his using the phrase *through Christ* in his doxologies<sup>m</sup>: and that such was his practice, may be seen in some of his works now extant<sup>n</sup>. It is added however by Socrates, that the phrase was often used by orthodox writers: and bishop Bull observes, that the words μεθ' οὗ and δι' οὗ, *with whom* and *through whom*, occur in doxologies written before the council of Nice<sup>o</sup>. "The early orthodox writers," as bishop Bull goes on to remark, "while they glorified the Father *through the Son*, intended to express the subordination of the Son, in his relation of Son, and the preeminence of the Father, in his relation of Father: but by adoring the Son *together with the Father*, they intended to express his being of one substance and his existing in the same divine essence and nature with the Father." Basil also defends the expression, *through the Son, in the Holy Ghost*, as bearing an orthodox sense<sup>p</sup>: and it may be stated generally, that both forms were used indifferently before the council of Nice; but the Arians after that time made a distinction, and glorified the Father, not *together with*, but *through* the Son. Theodoret informs us, that in the middle of the fourth century the clergy and people of Antioch were divided, some using the conjunction *and*, when they glorified the Son, (i. e. saying *and to the*

<sup>m</sup> Hist. Eccles. II. 21. p. 105.

<sup>n</sup> See the last words of his Panegyric Oration in Hist. Eccles. X. 4. p. 480.

<sup>o</sup> Def. Fid. Nic. II. 3. 6. Justin Martyr says, εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων διὰ τοῦ Θεοῦ αὐ-

τοῦ Ἰησοῦ Χριστοῦ, καὶ διὰ Πνεύματος τοῦ Ἁγίου. Apol. I. 67. p. 83. Irenæus observes, "in Deo omnipotente *per Jesum Christum* offert ecclesia." IV. 17, 6. p. 249.

<sup>p</sup> De Sp. Sancto, c. I. in fin.

Son,) and others applying the preposition *through* to the Son, and *in* to the Holy Ghost<sup>1</sup>. This was the period, when the dispute concerning the form of doxology became general: and Philostorgius, the Arian historian, is speaking of the same time and place, when he says, “that Flavianus was the first person who used the words, *Glory to the Father and to the Son and to the Holy Ghost*: for before his time some had said, *Glory to the Father through the Son in the Holy Ghost*, which was the expression in most general use; and others, *Glory to the Father in the Son and Holy Ghost*.” Nicephorus supplies us with still another form, *Glory to the Father and to the Son in the Holy Ghost*<sup>2</sup>; which was probably adopted by those who wished to lower the divinity of the third person in the Trinity. Philostorgius is undoubtedly wrong, when he says, that Flavianus was the inventor of the first of these forms, *Glory to the Father and to the Son and to the Holy Ghost*. In the passage, which I shall quote at length from Clement of Alexandria, in No. 20, thanks are offered “to the Father and to the Son with the Holy Ghost:” Hippolytus also says, after speaking of the Son, “to him be glory and power with the Father and Holy Ghost in the holy church both now and for ever<sup>3</sup>.” Dionysius of Alexandria concludes one of his works with the following words, “To God the Father, and to the Son our Lord Jesus Christ, with the Holy Ghost, be glory and power for ever and ever<sup>4</sup>.”

<sup>1</sup> Hist. Eccles. II. 24. p. 106.

<sup>2</sup> III. 13. p. 495-6.

<sup>3</sup> Hist. Eccles. IX. 24. p. 737.

<sup>4</sup> Αὐτῷ ἡ δόξα καὶ τὸ κράτος ᾧμα

Πατρὶ καὶ Ἀγίῳ Πνεύματι, ἐν τῷ

ἀγίῳ ἐκκλησίᾳ καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Cont.

Noëtum, §. ult. p. 20.

<sup>5</sup> Τῷ δὲ Θεῷ Πατρὶ, καὶ Τῷ τῷ Κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, σὺν τῷ

having prefaced this doxology by saying, "I conclude what I have now written to you, in accordance with all this, and *having received the form and rule from the old persons who have preceded us, and expressing my thankfulness in words which agree with theirs.*" But a form of equal force, as implying the equality of the three persons, had been used much earlier by Polycarp, where the phrase μετ' οἷ, *with whom*, can only imply, that equal or the same glory was to be ascribed to the Son as to the Father and the Holy Ghost. Basil, in the treatise already quoted<sup>x</sup>, expressly says, that "the church recognises both forms, and rejects neither of them, as destructive of the other——The form, *with whom*, is proper when we are ascribing glory; the form, *through whom*, when we are giving thanks. But it is false, that the phrase, *with whom*, is foreign from the practice of persons of piety; for as many as are led by steadiness of character to prefer a venerable antiquity to novelty, and have preserved the uncorrupted tradition of the fathers in different countries and cities, make use of this phrase<sup>y</sup>." And in another place he speaks of the received doxology as one, "which has come to us from the fathers, which we find continuing by an undesigned uniformity of custom in those churches which are uncorrupted<sup>z</sup>." He afterwards speaks more in detail of the early writers, who had used the doxology, *to the Father and the Son*, or, *to the Father with the Son*. He names Irenæus, Clement of Rome, Dionysius of Rome,

<sup>x</sup> Ἀγίῳ Πνεύματι, δόξα καὶ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Op. p. 100.  
Apud Basil. de Sp. S. c. 29.

<sup>x</sup> Cap. 29.

<sup>y</sup> De Spir. S. c. 7.

<sup>z</sup> Ibid. c. 27.

Dionysius of Alexandria, and Origen. He then quotes Africanus, who lived in the third century, as saying, "We give thanks to the Father, who sent "our Saviour Jesus Christ, to whom be glory and "majesty with the Holy Ghost for ever<sup>a</sup>." After which he observes, "Whoever is acquainted with "the hymn of Athenogenes, which he left as a fare- "well-gift to his companions, when he was going "to be burnt, will know what sentiments were held "by the martyrs concerning the Spirit<sup>b</sup>." This hymn of Athenogenes is unfortunately lost: but Basil speaks of an evening hymn, which was in general use in his own day, (i. e. A. D. 370,) though he did not know the author of it: and the people, as he says, did not think that they were committing an impiety, when they joined in the words, "We "praise the Father, and Son, and holy Spirit of "God<sup>c</sup>." This ancient evening hymn is probably extant: at least the Greek church still makes use of one, which contains the words quoted above by Basil, and which has sometimes been ascribed erroneously to Athenogenes. The hymn, as edited by Dr. Routh, is as follows:

"O Jesus Christ, the joyous light of the blessed  
 "glory of the immortal Father, who is in heaven,  
 "holy and blessed, having come to the setting of  
 "the sun, having seen the evening light, we praise  
 "the Father, Son, and holy Spirit of God. Worthy

<sup>a</sup> Εὐχαριστοῦμεν τῇ παρασχόμενῃ  
 τοῖς ἰδοῖς ἡμῶν Πατρὶ τὸν τῶν ὅλων  
 σωτῆρα καὶ Κύριον ἡμῶν Ἰησοῦν  
 Χριστόν, ᾧ ἡ δόξα καὶ ἡ μεγαλω-  
 σύνη σὺν Ἀγίῳ Πνεύματι εἰς τοὺς  
 αἰῶνας. See Routh, *Rel. Sacr.*  
 vol. II. p. 194.

<sup>b</sup> Cave places Athenogenes  
 A. D. 196. See *Act. Sanct.*  
 Jan. 18. Fabricius, *Bibl. Gr.*  
 vol. V. p. 195.

<sup>c</sup> Αἰνῶμεν Πατέρα καὶ Υἱὸν καὶ  
 Ἅγιον Πνεῦμα Θεοῦ.

“ art thou at all times to be praised by holy voices,  
 “ Son of God, who givest life : wherefore the world  
 “ glorifieth thee<sup>d</sup>.”

If this is the hymn alluded to by Basil, and which was so ancient, that he did not know the author of it, there are good grounds for giving it this place among the Ante-Nicene testimonies to the doctrine of the Trinity.

Basil then proceeds to pass a high eulogium upon Gregory, surnamed Thaumaturgus, who was bishop of Neocæsarea in Cappadocia, and flourished about A. D. 254. He does not quote any passage from his writings, but appeals to the notoriety of the fact, that the form of doxology, which was objected to by the heretics, had been constantly used in the church, because it was handed down from a man of such celebrity as Gregory. He says the same of Firmilianus, who was a bishop in the same country a few years earlier ; and also of Meletius, whose name is omitted by Cave, but who is evidently the same person mentioned by Athanasius<sup>e</sup>, as being present at the council of Nice.

I might perhaps have been excused, if I had translated the whole of this passage, which contains such an interesting assemblage of Ante-Nicene tes-

<sup>d</sup> Φῶς ἡλαρὸν ἀγίας δόξης ἀθανάτου Πατρὸς, οὐρανοῦ, ἀγίου, μακάρος, Ἰησοῦ Χριστοῦ ἑλθόντες ἐπὶ τοῦ ἡλίου δύνει, ἰδόντες φῶς ἐσπερίην, ὑμνοῦμεν Πατέρα καὶ Υἱὸν καὶ Ἅγιον Πνεῦμα Θεοῦ. Ἀξίως εἰ ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς ὁσάκις, Τὸ Θεοῦ, ζῶν ὁ διδοὺς διὸ ὁ κόσμος σε δοξάζει. Rel. Sacr. vol. III. p. 298. Dr. Routh feels no doubt as to the Ante-Nicene antiquity of this hymn. It was published

by Smith in his *Miscellanea*, p. 151 ; and by Fabricius, *Bibl. Gr.* vol. V. p. 196.

<sup>e</sup> Epist. ad Episc. Ægypt. 8. p. 278. He is mentioned by Eusebius as bishop of a church in Pontus : (H. E. VII. ult.) and according to Philostorgius, he was bishop of Sebastopolis. (lib. I. p. 478.) See Valesius ad Eus. l. c.

timonies: but I am contented with quoting merely those parts, which contain actual fragments of the writers themselves: and unless we suppose Basil to have been the most imprudent as well as the most deceitful of men, he would never have made this appeal to antiquity, when he was defending himself for ascribing the same glory to the Son and the Holy Ghost, as to the Father.

It is true, that Eusebius appears to have found a different reading in his copy of Polycarp's prayer: and a critical question like this can never be demonstrably settled. It is however worthy of remark, that in the letter of the church of Smyrna, alluded to above, we find the following expression at the close of it: "We wish you health, brethren, while  
" you walk according to the gospel of Jesus Christ,  
" with whom be glory to God the Father and the  
" Holy Ghost<sup>f</sup>." The words are almost literally the same as those used by Polycarp, and in their meaning are precisely equivalent: so that if they do not lead us to conclude, that Usher's edition gives the true reading, they at least supply us with another passage of the same date, in which the Son is made a partaker in glory with the Father and the Holy Ghost. A similar passage occurs in that very ancient and interesting document, *the Martyrdom of Ignatius*, concerning the genuineness of which little or no doubt is entertained. It ends with these words, "—— in Christ Jesus our Lord,  
" through whom and with whom be glory and

<sup>f</sup> Ἐβρίσθαι ὑμᾶς εὐχόμεθα, ἀδελφοί, στοιχοῦντας τῇ κατὰ τὸ εὐαγγέλιον λόγῳ Ἰησοῦ Χριστοῦ, μεθ' οὗ δόξα τῇ Θεῷ καὶ Πατρὶ καὶ ἀγίῳ

Πνεύματι. This concluding part of the Epistle, which is not quoted by Eusebius, is added by Valesius in his notes, p. 171.

“power to the Father with the Holy Ghost for “ever.” Here we find both the forms, *through whom and with whom*: and so in fact do we read in the prayer of Polycarp as given by Eusebius, where the words δι’ οὗ σὺν αὐτῷ are equivalent to δι’ οὗ καὶ μεθ’ οὗ, and thus even Eusebius makes Polycarp ascribe glory to the Father *together with the Son*. For the preposition *with* being equivalent to the conjunction *and* in these doxologies, I would refer to Basil. l. c. c. 25.

The question now remains, whether doxologies such as these do not prove, that the doctrine of the Trinity was held by those who used them; whether such persons did not believe, that the Son and the Holy Ghost, who were equal in glory with the Father, were also of the same nature and substance. It might seem trifling to enquire, whether created beings could ever be put upon an equality in glory and power with God: and we may say with Athanasius, when he is speaking of the form used in baptism, “What communion is there between the “creature and the Creator? why is the thing made “numbered with Him who made it?” or with Basil, “We say that beings of the same dignity are “to be coupled together; but where there are degrees of inferiority, one must be enumerated after “the other.” We may here refer to the Arians themselves as allowing, that doxologies, such as that used by Polycarp, were not agreeable to their own

Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, δι’ οὗ καὶ μεθ’ οὗ τῷ Πατρὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ Ἁγίῳ Πνεύματι, εἰς αἰῶνας. Apud Cotelier. vol. II. p. 162.

<sup>b</sup> Orat. cont. Arian. II. 41.

p. 508.

<sup>1</sup> Ἡμεῖς τοῖς μὲν ὁμοτίμοις φαιμέν τὴν συναριθμῆσιν πρέπειν τοῖς δὲ πρὸς τὸ χεῖρον παρηλλαγμένοις τὴν ὑπαριθμῆσιν. De Sp. San. c. 17.



theories concerning the nature of Christ: for why then did they prefer the other form, which glorified God, not *with Christ*, but *through Christ*<sup>k</sup>? It is however demonstrable, that the form *with Christ* was used as early as the second century: and I therefore conclude, that the doctrine of the Trinity, which considers the three persons in the Godhead to be co-equal, was held in the second century by Polycarp, who was the immediate disciple of St. John<sup>l</sup>.

JUSTINUS MARTYR. A. D. 150.

4. *Justin. Apol.* I. 6. p. 47.

In the present instance I must depart from my usual plan of giving a translation of the passage, and adding the original in a note: for the Greek words have been cited with such opposite views, and translated in so many different ways, that it is absolutely necessary to lay them in the first instance before the reader. Justin is answering the charge of atheism, which was brought against the Christians, and observes, that they were punished for not worshipping evil demons, which were not really gods. Ἐνθένδε καὶ ἄθεοι κελήμεθα. Καὶ ὁμολογοῦμεν τῶν τοιούτων νομιζομένων θεῶν ἄθεοι εἶναι, ἀλλ' οὐχὶ τοῦ ἀληθεστάτου καὶ πατρὸς δικαιοσύνης καὶ σωφροσύνης καὶ τῶν ἄλλων ἀρετῶν, ἀνεπιμίκτου τε κακίας Θεοῦ. Ἄλλ' ἐκεῖνόν τε, καὶ τὸν παρ' αὐτοῦ Υἱὸν ἐλθόντα καὶ διδάξαντα ἡμᾶς ταῦτα, [καὶ τὸν τῶν ἄλλων ἐπομένων καὶ ἑξομοιουμένων ἀγαθῶν ἀγγέλων στρατὸν,] πνεῦμά τε τὸ προφητικὸν σεβόμεθα καὶ προσκυνούμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες, καὶ παντὶ βουλομένῳ μαθεῖν, ὥς ἐδιδάχθημεν, ἀφθόνως παραδιδόντες.

<sup>k</sup> See Basil. de Spiritu Sanct. c. 6.

<sup>l</sup> The reader may be referred

to Suicer's Thesaurus, v. Δοξολογία, and to bishop Bull's Def. Fid. Nic. II. 3, 6, &c.

With the exception of the words, which I have included in brackets, there can be no difficulty in translating this passage. "Hence it is that we are called atheists: and we confess that we are atheists with respect to such reputed gods as these: but not with respect to the true God, the Father of justice, temperance, and every other virtue, with whom is no mixture of evil. But Him, and the Son who came from Him and gave us this instruction, and the prophetic Spirit, we worship and adore, paying them a reasonable and true honour, and not refusing to deliver to any one else, who wishes to be taught, what we ourselves have learnt."

With respect to the words included in brackets, Roman catholic writers have quoted them as supporting the worship of angels: and if we connect τὸν στρατὸν immediately with σεβόμεθα καὶ προσκυνούμεν, Justin certainly appears to say, "We reverence and worship the Father, and the Son, and the host of the other good angels which attend upon and resemble them." Bellarmin refers to the passage with this view<sup>m</sup>: and Prudentius Maranus, the Benedictine editor of Justin Martyr, argues at some length in his preface<sup>n</sup>, that the words cannot receive any other interpretation. Scultetus, a protestant divine of Heidelberg, in his *Medulla Theologiæ Patrum*<sup>o</sup>, which appeared in 1605, gave a totally different meaning to the passage, and instead of connecting τὸν στρατὸν with σεβόμεθα, connected it with διδάσκατα. The words would then be rendered thus: "But Him, and the Son who came from

<sup>m</sup> De Beatitudine Sanctorum, I. 13.

<sup>n</sup> Part II. c. IV. p. xxi.

<sup>o</sup> Cap. 18. p. 40.

“ Him, who also gave us instructions concerning  
 “ these things, and concerning the host of the other  
 “ good angels, we worship &c.” This interpretation  
 is adopted and defended at some length by bishop  
 Bull<sup>p</sup>, and by Stephen Le Moyne<sup>q</sup>; and even the  
 Benedictine Le Nourry<sup>r</sup> supposed Justin to mean,  
 that Christ had taught us not to worship the bad  
 angels, as well as the existence of good angels.  
 Grabe, in his edition of Justin’s Apology, which  
 was printed in 1703, adopted another interpreta-  
 tion, which had been before proposed by Le Moyne  
 and by Cave<sup>s</sup>. This also connects τὸν στρατὸν with  
 διδάξατα, and would require us to render the pas-  
 sage thus: “—— and the Son who came from Him,  
 “ who also taught these things to us and to the host  
 “ of the other angels &c.” It might be thought,  
 that Langus, who published a Latin translation of  
 Justin in 1565, meant to adopt one of these inter-  
 pretations, or at least to connect τὸν στρατὸν with  
 διδάξατα. Both of them certainly are ingenious,  
 and are not perhaps opposed to the literal construc-  
 tion of the Greek words: but I cannot say that  
 they are satisfactory; or that I am surprised at  
 Roman catholic writers describing them as forced  
 and violent attempts to evade a difficulty. If the  
 words enclosed in brackets were removed, the whole  
 passage would certainly contain a strong argument  
 in favour of the Trinity: but as they now stand,  
 Roman catholic writers will naturally quote them  
 as supporting the worship of angels. There is how-  
 ever this difficulty in such a construction of the

<sup>p</sup> Def. Fid. Nic. II. 4. 8. A-  
 nimadv. in G. Clerke, §. 21.

<sup>q</sup> Var. Sacr. vol. II. p. 185.

<sup>r</sup> Diss. II. §. xvi. p. 414.

<sup>s</sup> Primitive Christianity, p. 13.

passage: it proves too much: by coupling the angels with the three persons of the Trinity, as objects of religious adoration, it seems to go beyond even what Roman catholics themselves would maintain concerning the worship of angels. Their well-known distinction between λατρεία and δουλεία would be entirely confounded: and the difficulty felt by the Benedictine editor appears to have been as great, as his attempt to explain it is unsuccessful, when he wrote as follows: "Our adversaries in vain object  
 " the twofold expression, σέβομεν καὶ προσκυνῶμεν, *we*  
 " *worship and adore*. For the former is applied to  
 " angels themselves, regard being had to the dis-  
 " tinction between the creature and the Creator:  
 " the latter by no means necessarily includes the  
 " angels." This sentence requires concessions, which no opponent could be expected to make: and if one of the two terms, σέβομεν καὶ προσκυνῶμεν, may be applied to angels, it is unreasonable to contend that the other must not also. Perhaps however the passage may be explained so as to admit a distinction of this kind. The interpretations of Scultetus and Grabe have not found many advocates: and upon the whole I should be inclined to conclude, that the clause, which relates to the angels, is connected particularly with the words λόγῳ καὶ ἀληθείᾳ τιμῶντες.

A transposition was proposed by Dr. Ashton, who published an edition of the two Apologies in 1768, which would make this construction still more apparent, and would in fact remove every difficulty. He proposes to place the words, which I have included in brackets, after τιμῶντες. The passage would then be as follows: "But Him, and the Son who  
 " came from Him and gave us this instruction, and

“ the prophetic Spirit, we worship and adore rationally and truly, honouring also the host of the other angels &c.” This transposition has been adopted by Mr. Lowe, in his Letter to Dr. Milner, and in an article published in the British Critic, for January 1830, p. 165. It would certainly deprive the Roman catholics of the use which they make of this passage, and would at once point out the distinction between the adoration paid to God, and the honour given to created and ministering spirits. If we were to adopt the transposition at all, I should perhaps place the words after *προσκυνοῦμεν*, and so connect *λόγῳ καὶ ἀληθείᾳ* with the honour paid to the angels. Justin might be supposed to use the words *rationally and truly* with reference to the irrational and false worship which he had lately been exposing, as paid by the heathen to evil demons. But upon the whole I cannot bring myself to do such violence to the text upon mere conjecture, and in the face of every manuscript. The transposition would be convenient, and perhaps decisive: but in such cases it is the part of criticism as well as of candour to say,

Non tali auxilio nec defensoribus istis

Tempus eget :

and I would rather give up the passage to the Roman catholics, and call upon them to rescue Justin from the charge of confounding the creature with the Creator: or (which is perhaps the safe and true course) we may fairly extract from the passage the same meaning which is given to it by Dr. Ashton, without having recourse to his unauthorized transposition.

Justin, as I observed, is defending the Christians

from the charge of atheism: and after saying that the gods, whom they refused to worship, were no gods, but evil demons, he points out what were the Beings, who were worshipped by the Christians. He names the true God, who is the source of all virtue; the Son, who proceeded from him; the good and ministering spirits; and the Holy Ghost. To these Beings, he says, we pay all the worship, adoration, and honour, which is due to each of them: i. e. worship, where worship is due, and honour, where honour is due. The Christians were accused of worshipping no gods, that is, of acknowledging no superior beings at all. Justin shews, that so far was this from being true, that they acknowledged more than one order of spiritual Beings: they offered divine worship to the true God, and they also believed in the existence of good spirits, which were entitled to honour and respect. If the reader will view the passage as a whole, he will perhaps see that there is nothing violent in thus restricting the words *σεβόμεθα καὶ προσκυνούμεν, and τιμῶντες*, to certain parts of it respectively. It may seem strange, that Justin should mention the ministering spirits before the Holy Ghost: but this is a difficulty, which presses upon the Roman catholics as much as upon ourselves: and we may perhaps adopt the explanation of the bishop of Lincoln, who says, “I have sometimes thought that in this passage *καὶ τὸν—στρατὸν* is equivalent to *μετὰ τοῦ—στρατοῦ*, and that Justin had in his mind the glorified state of Christ, when he should come to judge the world, surrounded by the host of heaven.”

† Some account of the Writings and Opinions of Justin Martyr, p. 53. A similar remark is made by Basil concern-

The bishop then brings several passages from Justin, where the Son of God is spoken of, as attended by a company of angels: and if this idea was then in Justin's mind, it might account for his naming the ministering spirits immediately after the Son of God, rather than after the Holy Ghost, which would have been the natural and proper order.

That this was the meaning of Justin, and that he did not intend to include the angels in that divine worship, which is paid to the Father, Son, and Holy Ghost, may appear from a similar passage in the same Apology, where no mention is made of angels. "That we are not atheists, who would not acknowledge, when we worship the Creator of this universe, and Jesus Christ, who was our instructor in these things, knowing him to be the Son of this true God, and assigning to him the second place? And I shall prove presently, that we honour the prophetic Spirit in the third rank, and that we are reasonable in so doing." If this passage should appear at first sight to represent an inequality between the three persons of the Trinity, and particularly with respect to the third person, it may at least prove, that in the former passage the writer did not mean to assign a *fourth* place to the Holy Ghost, and after the ministering spirits: for he here distinctly says, that the prophetic Spirit has the *third* place: and there is no reason to suppose, that Justin meant to say any thing more, than what

ing St. Paul's mention of angels in 1 Tim. v. 21. *De Spir. S.* c. 12.

"Ἄθεοι μὲν οὖν ὡς οὐκ ἴσμεν, τὸν δημιουργὸν τοῦδε τοῦ παντὸς σεβόμενοι, — τίς σωφρόνων εὐχόμε-

λογήσει; τὸν διδάσκαλόν τε ταύτων γενόμενον ἡμῶν, — Τίον αὐτοῦ τοῦ ὄντος Θεοῦ μαθόντες, καὶ ἐν δευτέρᾳ χώρᾳ ἔχοντες· Πνεῦμά τε προφητικὸν ἐν τρίτῃ τάξει ὅτι μετὰ λόγου τιμῶμεν, ἀποδείξομεν. c. 13. p. 50, 51.

is and must be said by the soundest Trinitarian, that the Father is the first person, the Son is the second person, and the Holy Ghost is the third person in a co-equal and co-eternal Trinity.

Further light may be thrown upon the sentiments of Justin, and upon the construction of the controverted passage, if we compare it with another in the Legation of Athenagoras, where the same train of reasoning is pursued, but where a marked difference is preserved between the three persons of the Trinity and the angels. "Who would not be astonished to hear us called atheists, when we speak of the Father as God, and the Son as God, and the Holy Ghost, shewing at the same time their power in unity, and their distinction in order? Nor does the system of our theology stop here : but we say that there is a multitude of angels and ministers, whom God the Maker and Creator of the world distributed by the Word proceeding from himself, and appointed them their stations at the elements and the heavens, the world and every thing therein, and the harmony of them<sup>x</sup>." There are some passages in Origen which agree still more remarkably with the words of Justin, and shew plainly what were the sentiments of the fathers concerning the honour due to angels. In his work against Celsus, he says, "Because together with God we worship his Son, Celsus thinks that it follows upon

<sup>x</sup> Τίς οὖν οὐκ ἂν ἀπορήσαι, λέγοντας Θεὸν Πατέρα καὶ Τῶν Θεῶν καὶ Πνεῦμα ἅγιον, δεικνύντας αὐτῶν καὶ τὴν ἐν τῇ ἐνώσει δύναμιν, καὶ τὴν ἐν τῇ τάξει διαίρεσιν, ἀκούσας ἀθέους καλουμένους; καὶ οὐκ ἐπὶ τούτοις τὸ θεολογικὸν ἡμῶν ἴσταται μέρος· ἀλλὰ καὶ πλήθος ἀγγέλων καὶ λειτουργῶν

φαμέν, οἷς ὁ ποιητὴς καὶ δημιουργὸς κόσμου Θεὸς διὰ τοῦ παρ' αὐτοῦ λόγου διένειμε, καὶ διέταξε περὶ τε τὰ στοιχεῖα εἶναι καὶ τοὺς οὐρανοὺς, καὶ τὸν κόσμον καὶ τὰ ἐν αὐτῷ, καὶ τὴν τούτων εὐταξίαν. c. 10. p. 287. See also the passage quoted from Athenagoras, c. 24. in No. 8.



“ our principles, that not only God, but his ministers also are worshipped (*θεραπεύεσθαι*). If he had meant those beings who are truly ministers of God after his only begotten Son, such as Gabriel, and Michael, and the other angels and archangels, and had said that these ought to be worshipped; perhaps after having purified (*ἐκκαθήρασθαι*) the meaning of the term *worship*, (*θεραπεύειν*), and the actions of the worshipper, I might have explained what conceptions we are able to form concerning them.” He afterwards says, “ If we see certain beings appointed to these offices, not demons, but angels, we address them as blessed and happy, (*εὐφημοῦμεν καὶ μακαρίζομεν*), but we do not pay to them the honour (*τιμὴν*) which is paid to God:” which agrees with what he had said at the beginning of this work, that we are to believe in “ the supreme God, and in him who taught us to worship (*σέβειν*) him only, and to pass by all other objects, either as having no real existence, or, if they exist, as being worthy of honour, but not of adoration and worship, (*προσκυνήσεως καὶ σεβασμοῦ*).” All these passages taken together may lead us to conclude, that Justin Martyr considered the Son and the Holy Ghost as objects of religious worship. He makes no distinction between the adoration paid to them and to the Father: and when called upon to prove that the Christians were not atheists, he proves that they worshipped God, because they worshipped the Father, Son, and Holy Ghost.

γ VIII. 13. p. 751.

\* Ib. 57. p. 785.

\* I. 11. p. 329. See also Eusebius, *Præp. Evang.* IV. 10. p. 148. VII. 15. p. 327. *Dem.*

*Evang.* III. p. 106, 107. in all of which places the distinction is observed between *τιμὴν* and *σέβειν*.

5. *Justin. Dial. cum Tryph.* 56. p. 152.

The next quotation requires us to bear in mind what I mentioned in my former work, (No. 23.) that whenever God is said in the Old Testament to have revealed himself, or to have been seen by any person, it was not the Father, but the Son. Justin, as I then stated, is very diffuse in establishing this position: and many of the passages which are thus explained compel us to conclude, that he applied the term *God* to *the Son* in the fullest and highest signification. He now shews that he did not understand this manifestation of the Father by the Son in a Sabellian sense: and though theology had not yet employed any Greek term equivalent to *person*, he sufficiently expresses the distinct personality of the Father and the Son.

“Returning to the Scriptures, I will endeavour  
 “to persuade you, that this God, who is said in the  
 “Scriptures to have been seen by Abraham and  
 “Jacob and Moses, is a different Being from the  
 “God who created the universe; I mean different  
 “in number, (or numerically,) but not in counsel:  
 “for I affirm, that he never did any thing, except  
 “what the Creator himself, above whom there is  
 “no other God, wished him to do or to say<sup>b</sup>.”

The word *person*, as I have observed, not having yet come into use in this sense, Justin could hardly have employed any other which would more plainly convey an idea of distinct individuality than ἀριθμῶ,

ἃ Ἐπὶ τὰς γραφὰς ἐπανελθὼν, πειράσομαι πείσαι ὑμᾶς, ὅτι οὗτος ὁ τε τῷ Ἀβραάμ καὶ τῷ Ἰακώβ καὶ τῷ Μωσῇ ὤφθαι λεγόμενος καὶ γεγραμμένος Θεὸς ἕτερός ἐστι τοῦ τὰ πάντα ποιήσαντος Θεοῦ, ἀριθμῶ λέγω,

ἀλλ' οὐ γνώμη· οὐδὲν γὰρ φημι αὐτὸν πεπραχέναι ποτε, ἢ ἄπερ αὐτὸς ὁ τὸν κόσμον ποιήσας, ὑπὲρ ὅν ἄλλος οὐκ ἔστι Θεός, βεβούληται καὶ πράξαι καὶ ὁμιλῆσαι.

*numerically.* The following passages will also shew that something like Sabellianism had already been maintained, but that Justin was decidedly opposed to it. "The Jews, who think that it was always the Father of the universe who talked with Moses, whereas the person who spoke to him was the Son of God, who is also called an angel and apostle, are justly convicted of knowing neither the Father nor the Son: for they who say that the Son is the Father, are convicted of neither understanding the Father, nor of knowing that the Father of the universe has a Son, who also being the first-born Logos of God, is likewise God<sup>c</sup>." He speaks still more plainly in the following passage: "I am aware that there are some who wish to meet this by saying, that the power which appeared from the Father of the universe to Moses, or Abraham, or Jacob, is called *an angel* in his coming among men, since by this the will of the Father is made known to men: he is also called *Glory*, since he is sometimes seen in an unsubstantial appearance: sometimes he is called *a man*, since he appears under such forms as the Father pleases: and they call him *the Word*, since he is also the bearer of messages from the Father to men. But they say, that this power is unseparated and undivided from the Father, in the same manner that the light of the sun when on earth is unseparated and undivided from the sun in heaven; and when it sets, the light is removed with it: so the Father, they say, when he wishes, makes his power go forth; and when he wishes, he brings it back again to himself. In this same manner, according to their

<sup>c</sup> Apol. I. 63. p. 81.

“ doctrine, he also made the angels<sup>d</sup>.” This is little else than Sabellianism: and Justin shews his own opinion of such an irrational hypothesis when he goes on to say, “ But that there are angels, and that “ they continue always to exist, and are not resolved “ into that out of which they were produced, has “ been proved above: and I have also proved at “ some length, that this power, which the prophetic language speaks of as God, and as an “ angel, has not a mere nominal enumeration like “ the light of the sun, but also in number [i. e. in “ numerical individuality] is something different<sup>e</sup>.”

We have here the same term, ἀριθμῶ, used, as I have explained it, for *numerical individuality*: and though the sun, and the light proceeding from the sun, are not in fact one and the same, yet Justin says, that the Father and the Son are still more numerically distinct: which demonstrably proves that he was entirely opposed to the Sabellian hypothesis: and his conclusion of this part of the argument is, that “ that which is begotten is numerically different from that which begets it<sup>f</sup>.” He nevertheless made use of the analogy of the sun and its effulgence to illustrate the manner in which the Son proceeded from the Father: and the persons who anticipated Sabellius replied to his argument by saying, that the substance of the Father was thus divided into two. To which Justin answers, “ I “ have explained in a few words before, that this

<sup>d</sup> Dial. cum Tryph. 128. p. 221.

<sup>e</sup> Καὶ ὅτι δύναμις αὕτη, ἣν καὶ Θεὸς καλεῖ ὁ προφητικὸς Λόγος, διὰ πολλῶν ὡσαύτως ἀποδείκνυται, καὶ ἀγγελῶν, οὕχ ὡς τὸ τοῦ ἡλίου φῶς

ἐνὸματι μόνον ἀριθμεῖται, ἀλλὰ καὶ ἀριθμῶ ἕτερόν τι ἐστίν. The term ἀριθμῶ is thrice used in a similar sense in §. 129. p. 222.

<sup>f</sup> Τὸ γεννώμενον τοῦ γεννῶντος ἀριθμῶ ἕτερον ἐστίν.

“ Power was begotten by the Father, by his power  
 “ and will, and not by being severed from him, as  
 “ if the substance of the Father was divided in the  
 “ same manner as all other things which are divided  
 “ and severed are not the same as they were before  
 “ they were severed : and I used as an example the  
 “ fires lighted from another fire, which we see to be  
 “ different, though that from which many may be  
 “ lighted is not diminished, but continues the same<sup>g</sup>.”

The passage to which he alludes was probably this,  
 “ As in the case of fire, we see another fire produced,  
 “ though that from which it is lighted is not dimin-  
 “ ished, but continues the same ; and that which is  
 “ lighted from it appears to have its own existence,  
 “ without diminishing that from which it was  
 “ lighted<sup>h</sup>.” Tatian, the disciple of Justin Martyr,  
 made use of the same illustration to express the ge-  
 neration of the Son<sup>i</sup>: but I shall not dwell longer  
 upon this part of the subject, which has been so  
 profoundly investigated by bishop Bull<sup>k</sup>; and I have  
 only noticed these expressions in the writings of the  
 fathers, as shewing that they believed the Son to be  
 of the same nature or substance with the Father,  
 and yet to be personally distinct from him.

g ——— εἰπὼν τὴν δύναμιν ταύτην  
 γεγενῆσθαι ἀπὸ τοῦ Πατρὸς δυνάμει  
 καὶ βουλῇ αὐτοῦ, ἀλλ’ οὐ κατ’ ἀπο-  
 τεμνῆν, ὡς ἀπομαρζομένης τῆς τοῦ Πα-  
 τρὸς οὐσίας, θεοῦα τὰ ἄλλα πάντα  
 μερίζοντα καὶ τεμνόμενα, οὐ τὰ  
 αὐτὰ ἐστὶν αὐ καὶ πρὶν τμηθῆναι· καὶ  
 παραδείγματος χάριν παρειλήφειν τὰ  
 ὡς ἀπὸ πυρὸς ἀναπτέμενα πυρὰ ἕτερα  
 ἰρῶμεν, οὐδὲν ἐλαττωμένου ἐκείνου ἐξ  
 οὗ ἀναφθῆναι πολλά δύνασται, ἀλλὰ

ταύτου μένοντες. Pag. 221, 222.

<sup>h</sup> Καὶ ὅποιον ἐπὶ πυρὸς ἰρῶμεν  
 ἄλλο γινόμενον, οὐκ ἐλαττωμένου  
 ἐκείνου ἐξ οὗ ἡ ἀναψις γέγονεν, ἀλλὰ  
 τοῦ αὐτοῦ μένοντες, καὶ τὸ ἐξ αὐτοῦ  
 ἀναφθὲν καὶ αὐτὸ ὅν φαίνεται, οὐκ  
 ἐλαττώσαν ἐκεῖνο ἐξ οὗ ἀνήφθη.  
 Dial. cum Tryph. 61. p. 158.

<sup>i</sup> Orat. c. Græcos, 5. p.  
 247, 248.

<sup>k</sup> Def. Fid. Nic. II. 4.

## ATHENAGORAS, A. D. 170.

6. *Athenag. Legat. pro Christianis*, c. 10. p. 286-7.

The following passage, which was written towards the end of the second century, may surprise those persons who have allowed themselves to believe that the mystery of the Trinity is a recent invention. Athenagoras is explaining the belief of the Christians in the Father and the Son, and after stating the latter to be the Logos of the Father, which Logos is either in the mind, or displayed in the action, he adds, "For all things were made by him and through him, the Father and the Son being one: and since the Son is in the Father, and the Father in the Son, by the unity and power of the Spirit, the Son of God is the Mind and Word of God<sup>1</sup>." This passage is followed shortly after by that which I have quoted at p. 22. where Athenagoras says, "We speak of the Father as God, and the Son as God, and the Holy Ghost, shewing at the same time their power in unity, and their distinction in order."

7. *Athenag. Legat. pro Christianis*, c. 12. p. 289.

The following passage is still more remarkable, in which Athenagoras, after contrasting the expectations of a future life, which the heathen could have, with the sure and certain hope of a Christian, observes, "But we who look upon this present life as worth little or nothing, and are conducted through it by the sole principle of knowing God and the Word proceeding from him, of knowing what is

<sup>1</sup> Πρὸς αὐτοῦ γὰρ καὶ δι' αὐτοῦ πάντα ἐγένετο, ἐνὸς ὄντος τοῦ Πατρὸς καὶ τοῦ Υἱοῦ ὄντος δὲ τοῦ Υἱοῦ ἐν Πατρὶ, καὶ Πατρὸς ἐν Υἱῷ, ἐνότητι καὶ ὁμοῦσι Πνεύματος, νοῦς καὶ Λόγος

τοῦ Πατρὸς, ὁ Υἱὸς τοῦ Θεοῦ. For the explanations of this passage I would refer to Bull, *Def. Fid. Nic.* II. 4, 9. and Waterland, vol. III. p. 72.

“ the unity of the Son with the Father, what is the  
 “ communion of the Father with the Son, [or, what  
 “ the Father communicates to the Son,] what is the  
 “ Spirit, what is the union of this number of per-  
 “ sons, the Spirit, the Son, the Father, and in what  
 “ way they who are united are divided——shall we  
 “ not have credit given us for being worshippers of  
 “ God?”

8. *Athenag. Legat. pro Christianis*, c. 24. p. 302.

The following passage is obscure, and requires the reader to be acquainted with the peculiar language of the fathers: but the general meaning of it cannot be mistaken. “ We speak of God, and the Son his  
 “ Word, and the Holy Ghost, which are united in  
 “ their essence, the Father, the Son, the Spirit, be-  
 “ cause the Son is the Mind, Reason, or Wisdom of  
 “ the Father; and the Spirit is an emanation, as  
 “ light from fire.” If it be said, that the person-  
 ality of the second and third persons in the Trinity  
 could hardly have been believed by Athenagoras,  
 when he speaks of the Son as the Mind of God, and  
 of the Holy Ghost as an emanation, ἀπόρροια, it may

ἢ Ἄνθρωποι δὲ, τὸν μὲν ἑσταῦθα  
 ὀλίγον καὶ μικροῦ τινος ἄξιον βίον  
 λελογισμένοι, ὑπὸ μόνου δὲ παρα-  
 πεμπόμενοι τοῦ τὸν Θεὸν καὶ τὸν παρ’  
 αὐτοῦ Λόγον εἶδέναι, τίς ἢ τοῦ παιδὸς  
 πρὸς τὸν Πατέρα ἐνότης, τίς ἢ τοῦ  
 Πατρὸς πρὸς τὸν Τίον κοινωνία, τί τὸ  
 πνεῦμα, τίς ἢ τῶν τωσούτων ἑκασίς,  
 καὶ διαίρεσις ἐνουμένων, τοῦ Πνεύμα-  
 τος, τοῦ παιδὸς, τοῦ Πατρὸς,—ἀκισ-  
 τάζμεθα θεοσεβεῖν; I have adopted  
 the Benedictine editor’s emendation  
 of τοῦ τὸν Θεὸν for τοῦτου ὃν  
 ἴσως Θεόν.

ἢ Θεὸν φαρμέν, καὶ Τίον, τὸν Λόγον  
 αὐτοῦ, καὶ Πνεῦμα ἅγιον, ἐναύμενα

μὲν κατὰ δύναμιν, τὸν Πατέρα, τὸν  
 Τίον, τὸ Πνεῦμα, ὅτι νοῦς, Λόγος,  
 σοφία Τίος τοῦ Πατρὸς, καὶ ἀπόρροια,  
 ὡς φῶς ἀπὸ πυρὸς, τὸ Πνεῦμα. The  
 Benedictine editor explains δύ-  
 ναμις in this passage to mean  
 οὐσία, and so I have translated  
 it. Ἐνούμενα μὲν κατὰ δύναμιν  
 may remind us of τὴν ἐν τῇ ἐνώσει  
 δύναμιν, as quoted from this  
 same writer at p. 22. and there  
 seem to be some words wanting  
 here, such as διαυράμενα δὲ κατὰ  
 τάξιν but I suspect a longer la-  
 cuna.

be answered, that these expressions were used by the fathers merely as illustrations. It seems probable that they borrowed the illustration from the Platonizing Jews of Alexandria, who had learned almost to personify the mind or reason of God, as may be seen in the works of Philo Judæus; and had taken to speak of wisdom, as *the breath of the power of God, and a pure influence flowing from (ἀνόρροια) the glory of the Almighty.* (Wisd. vii. 25.) It may be demonstrated, that these Alexandrian Jews did not really mean to speak of Wisdom, or the Reason of God, as distinctly existing persons<sup>o</sup>: but the Christian fathers found their expressions so very applicable to an idea of personality, that they borrowed them, when speaking of the Son and the Holy Ghost: though they guard against the notion of these expressions being applied too literally, and say repeatedly, that the Father and the Son are *numerically*, i. e. personally, different. Still, however, the Mind or Reason of God, which is not the same as God, though inseparably united with him, furnished some analogy for the unity and the distinction of the Father and the Son: and the Holy Ghost was spoken of as an efflux or emanation, because such an expression conveys some idea of a being proceeding from God, while it excludes the notion of creation. Expressions such as these, if they stood alone in the writings of the fathers, though they demonstrate that the Son and the Holy Ghost could not have been looked upon as created beings, might yet seem to present an agreement with the Sabellian hypothesis: but other expressions, as

<sup>o</sup> I may refer the reader for a consideration of this subject to the seventh of my Bampton Lectures.



I have already shewn, are directly opposed to this notion: and hence we conclude by comparing the fathers with themselves, and with each other, that they neither divided the substance, nor confounded the persons, in the Godhead.

I ought, perhaps, in this place to introduce the testimony of a heathen writer, who was a contemporary of Athenagoras: and the passage which has often been adduced from the Philopatris of Lucian, must certainly be considered as confirming in a remarkable manner the belief of a Trinity in Unity. The speakers in this dialogue are Critias and Triephton; the former an heathen, the latter a Christian; and when Critias has offered to swear by different heathen deities, each of which is objected to by Triephton, he asks, "By whom then shall I swear?" to which Triephton makes the following reply, the first words of which are a quotation from Homer,

"By the great God, immortal, in the heavens;

"The Son of the Father, the Spirit proceeding from  
"the Father, one out of three, and three out of one,

"Consider these thy Jove, be this thy God."

Critias then ridicules this "arithmetical oath," and says, "I cannot tell what you mean by saying that  
"one is three, and three are one<sup>p</sup>."

There can be no doubt, that when this dialogue was written, it was commonly known to the heathen, that the Christians believed the Father, Son, and Holy Ghost, though in one sense three, in another sense to be one: and if the dialogue was writ-

P Trieph. Ὁψιμώδιστα θεὸν, μέ-  
γαν, ἀμβροτον, ὠρανίονα, Ἰῶν Πα-  
τρὸς, Πνεῦμα ἐκ Πατρὸς ἐκπορευόμε-  
νον, ἓν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία,

Ταῦτα νόμιζε Ζῆνα, τόνδ' ἡγοῦ Θεόν.  
Crit.—οὐκ ᾔδα γὰρ τί λέγεις,  
ἓν τρία, τρία ἓν. c. 12. p. 596.

ten by Lucian, who lived in the latter part of the second century, it would be one of the strongest testimonies remaining to the doctrine of the Trinity. This was acknowledged by Socinus, who says in one of his works, "that he had never read any thing which gave greater proof of a worship of the Trinity being then received among Christians, than the passage which is brought from the dialogue entitled *Philopatris*, and which is reckoned among the works of Lucian<sup>q</sup>." He then observes, that the dialogue is generally supposed by the learned to be falsely ascribed to Lucian; and he adds some arguments which might make the passage of less weight, in proving that all Christians of that day believed a Trinity in Unity. I have no inclination to notice these arguments: but Socinus was correct in saying, that the learned had generally decided against the genuineness of this dialogue as a work of Lucian. Bishop Bull<sup>r</sup> believed it to be genuine, and Fabricius<sup>s</sup> was inclined to do the same. Some have ascribed it to a writer older than the time of Lucian; others, to one of the same age; and others, to much later periods. I need only refer the reader to discussions of the subject by Dodwell<sup>t</sup>, Blondell<sup>u</sup>, Lardner<sup>x</sup>, &c.: but J. M. Gesner has considered the question in a long and able Disserta-

<sup>q</sup> Nec vero nobis quidquam hactenus legere contigit, quod trini istius Dei a Christianis jam tum recepti et culti fidem facere videatur magis, quam quæ ex dialogo, qui *Philopatris* inscribitur, et inter *Luciani* opera numeratur, ad id probandum affert *Genebrardus*, lib. I. et II. de Trinitate. *Defens. Animadv. adversus Gab. Eutropium*, c. 15.

p. 698.

<sup>r</sup> Def. Fid. Nic. II. 4, 11. Jud. Eccl. Cath. IV. 4.

<sup>s</sup> Bibl. Gr. vol. III. p. 504. Lux. Evang. p. 153.

<sup>t</sup> De Jure Laicorum Sacerdotali, p. 284.

<sup>u</sup> De Episcopis et Presbyteris, p. 228.

<sup>x</sup> Credibility, Art. *Lucian*. vol. VII. p. 285, &c.

tion<sup>7</sup>, the object of which is to prove that the Philopatris was written in the reign of Julian the apostate. His arguments appear to me to deserve much attention; and though the learned do not seem in general to have adopted his conclusion, I feel so far convinced by them, that I cannot bring forward this remarkable passage, as the testimony of a writer of the second century.

## THEOPHILUS, A. D. 180.

In my former work I gave no account of this father, (though his writings were incidentally quoted,) because the passages, which I wish to adduce, not only support the doctrine of Christ's divinity, but of the Trinity, and may therefore be more suitably introduced in this place.

Some doubts have been raised concerning the identity and the date of Theophilus: but it seems to be generally agreed, that the person whose works have come down to us was the sixth bishop of Antioch, and was appointed to that see about the year 168. He tells us himself, that he had been bred up in heathenism, and it is plain that his language and thoughts retained a lasting impression from the Platonic philosophy. None of his genuine works have come down to us, except three books addressed to Autolycus, who was a friend of Theophilus, and a man of profound learning, but strongly opposed to Christianity. Theophilus is supposed to have written this work at the beginning of the reign of Commodus, and to have died soon after, about the year 181.

<sup>7</sup> Published in Vol. III. of the edition of Lucian by Reitzius, 1743.

9. *Theophili ad Autolycum* lib. II. c. 15. p. 360.

I quote this passage, not on account of the sentiment which it contains, (for the allusion is sufficiently puerile,) but because it is the earliest passage in the works of any of the fathers, where we find the Greek word *Τριάς*, *Trinity*<sup>a</sup>: and we can thus prove, that the term was applied to the three persons of the Trinity as early as toward the end of the second century.

Theophilus had been giving an account of the creation, as described by Moses in the book of Genesis; and following that allegorical method of interpretation, which the fathers borrowed too freely from the schools of Alexandria, he extracts a hidden meaning from the fact of the heavenly bodies being created on the fourth day. "In like manner also " the three days, which preceded the luminaries, are " types of the Trinity, of God and his Word and " his Wisdom<sup>a</sup>." It is not necessary to attempt to explain this typical allusion; and the reader is perhaps aware, that the term *Wisdom* was applied by the fathers to the second and third persons of the Trinity, though more frequently to the second. As bishop Bull observes, "*Veteres secundæ et tertiæ personæ, ob communem utrique tum naturam, tum ab eadem πηγῇ Θεότητος derivationem, etiam nomina fecisse communia*<sup>b</sup>." It is plain, that in the present instance the term *Wisdom* is applied to the

<sup>a</sup> This passage is overlooked by Suicer in his *Thesaurus*, v. *Τριάς*, who very properly observes, that the *Expositio rectæ confessionis*, in which the word occurs, and which has been ascribed to Justin Martyr, is later than that writer by some cen-

turies.

<sup>a</sup> Ὁσαύτως καὶ αἱ τρεῖς ἡμέραι [πρὸ] τῶν φωστῆρων γεγενῆσθαι τύποι εἰσιν τῆς Τριάδος, τοῦ Θεοῦ, καὶ τοῦ λόγου αὐτοῦ, καὶ τῆς σοφίας αὐτοῦ.

<sup>b</sup> Def. Fid. Nic. II. 4, 10. See also Grotius in Marc. ii. 8.

Holy Ghost, as bishop Bull has shewn it to have been by Irenæus, Origen, and others<sup>c</sup>: and if this indiscriminate application of names should lead any persons to imagine, that the fathers confounded the personality of the Son and the Holy Ghost, we may adduce the present passage as a proof to the contrary, in which the word *Τριάς*, and the allusion to three distinct days, require us to interpret *the Word of God*, and *the Wisdom of God*, of two distinct persons.

It is hardly necessary to add, that in adducing this passage as the earliest instance of the use of the word *Τριάς*, I confine the remark to the ecclesiastical meaning of the term, and to its application to the three persons of the Godhead. It would appear from Aulus Gellius<sup>d</sup>, who probably wrote a few years before Theophilus, that *τριάς* in Greek, as *ternio* in Latin, signified *the number three*: and if we speak of the cube, or square, or any other power of *three*, we should not say *τριῶν*, but *τῆς τριάδος*. The word is also frequently used by Philo Judæus in his work upon the creation<sup>e</sup>, where he speculates upon the number of days in a manner very similar to that followed by Theophilus. The passage in A. Gellius might lead us to think, that Pythagoras had made use of the term *τριάς* and his peculiar theory concerning numbers led him to pay particular regard to the number three. The word also occurs in one of those spurious oracles, which have been ascribed to Zoroaster and the Persian magi;

Παντὶ γὰρ ἐν κόσμῳ λάμπει τριάς, ἧς μονὰς ἀρχή.

and from this and similar expressions it has been

<sup>c</sup> Def. Fid. Nic. II. 5, 7. IV.

3, 11.

<sup>d</sup> I. 20.

<sup>e</sup> De Opificio, p. 10.

thought by some persons, that the Chaldees and Persians had a notion of a Trinity in unity<sup>f</sup>. I cannot, however, persuade myself, that there is any real foundation for this opinion. It is true, that the later Platonists found out several allusions to a Trinity in the writings of Plato; and many of the fathers extracted a similar meaning from these passages. The former wished to prove, that the Christians had borrowed from Plato: and the latter incautiously thought to support the doctrines of the Gospel, by finding a resemblance to them in the writings of Plato. This is, I believe, a correct account of the system which prevailed in the early ages of Christianity, of interpreting Plato in a Christian sense: and the same spirit, which led to the distortion and misrepresentation of the Athenian philosopher, was most probably the cause of the forgery of many of those oracles, which were ascribed to the Sibyls and the Magi. It is demonstrable, that some of these oracles were in existence in the time of Justin Martyr: and his manner of quoting them proves not only their existence, but that they must have been written a certain time before, so as to have obtained a general circulation and belief in those days. The forgeries of this kind may perhaps be traced to Alexandria as their birth-place: and the same injudicious feeling, which I have supposed to have weighed with the Christian fathers, may have induced the Alexandrian Jews to appeal to certain ancient records of Greece and Persia as agreeing with Moses. The heathen philoso-

<sup>f</sup> See Cudworth, *Systema Intellectuale*, and Mosheim's notes, IV. 17. p. 436. I may also refer to my Bampton Lectures, note 90. p. 546.

phers made the same appeal, with a view to depreciate the antiquity and originality of the books of Moses: and thus the spurious works of Orpheus, Zoroaster, the Sibyls, &c. were received and quoted by both parties. Many of these oracles or fragments of ancient poetry bear undoubted marks of being written by Jews, or by persons acquainted with the Jewish scriptures: and these may be traced to Alexandria. Others again speak plainly and explicitly of Christ and the gospel: and these may be ascribed to the later Platonists, or their injudicious Christian opponents. The passage quoted above, in which the word *τριάς* occurs, is taken from the writings of Damascius, who lived in the sixth century: and it may therefore have been a late forgery, when the controversy concerning the Trinity attracted the notice of the heathen philosophers.

We perhaps ought not to infer from the words of Theophilus, that the term *τριάς* had come in his day to bear the signification of a trinity in unity. He may have used it merely to express *three things*; and the *three days*, which he compares with the Father, Son, and Holy Ghost, might have been spoken of by him as *τριάς τῶν ἡμερῶν*, a *triad*, or *trinity of days*. In this sense Clement of Alexandria speaks of “the holy triad or trinity, faith, hope, and charity<sup>g</sup>”; and Origen uses the terms *τριάς* and *τετράς* for periods of three and four years respectively<sup>h</sup>: Tertullian also at the end of the second century used the term *trinitas* in the same ordinary sense, for any three things<sup>i</sup>: but the passage, which

<sup>g</sup> Ἡ ἀγία τριάς, πίστις, ἐλπίς, 129.

ἀγάπη. Strom. IV. 7. p. 588.

<sup>h</sup> In Joan. tom. VI. 14. p.

<sup>i</sup> Adv. Valentin. 17. p. 258.

De Anima, 16. p. 274.

I shall quote at length in N<sup>o</sup>. 30, seems to shew, that in his day the term was applied in a particular manner to the three persons of the Godhead. I would not therefore argue from the mere occurrence of the word in the writings of Theophilus, that *τριάς* contained a signification of *unity*, as well as of *trinity*: but this much is at least evident, that Theophilus must have considered some resemblance, if not equality, to have existed between the Father, Son, and Holy Ghost, or he would not have included them in the same type: and who would venture in any sense to speak of a trinity of beings, if one of the three was God, and the other two were created?

The next writer, who uses the word in the ecclesiastical sense, is Clement of Alexandria, who flourished a few years later than Theophilus. Like many of the fathers, he supposed Plato to have had a Trinity in view, when he wrote that obscure passage in his second Letter to Dionysius, *Περὶ τὸν πάντων βασιλέα πάντ' ἐστὶ, καὶ ἐκείνου ἕνεκα τὰ πάντα καὶ ἐκείνο αἴτιον πάντων τῶν καλῶν*. δεύτερον δὲ περὶ τὰ δεύτερα καὶ τρίτον περὶ τὰ τρίτα. Upon which Clement observes, “I understand this in no other way, than as containing mention of the blessed Trinity: for *the third thing* is the Holy Ghost, and the Son is *the second*<sup>k</sup>.” Hippolytus, in a fragment of one of his works, speaks of “the knowledge of the blessed Trinity<sup>l</sup>” and in another, after reciting the form of words used at baptism, he adds, “For by this Trinity the Father is glorified<sup>m</sup>.” Origen also

<sup>k</sup> Οὐκ ἄλλως ἔγωγε ἔξακούω, ἢ τὴν ἀγίαν Τριάδα μνησθῆναι· τρίτον μὲν γὰρ εἶναι τὸ Ἅγιον Πνεῦμα· τὸν Υἱὸν δὲ δεύτερον. Strom. V. p. 710.  
This passage also is omitted by

Suicer.

<sup>l</sup> Τὴν ἐπίγνωσιν τῆς ἀγίας Τριάδος. vol. I. p. 282.

<sup>m</sup> See N<sup>o</sup>. 43.



frequently made use of the term. Several places are marked in the note<sup>a</sup> where the word *Trinitas* occurs in the Latin translation of Origen's treatise *de Principiis*: but I forbear to dwell upon these instances for the reasons given in N<sup>o</sup>. 44. The word *Trinitas* also occurs in the following places in Origen's Homilies upon Genesis, which only exist in the Latin translation of Rufinus, and upon the accuracy of which we cannot depend. Hom. II. 5. p. 64. IV. 6. p. 73. Also upon Exodus, Hom. IX. 3. p. 163: and though the word may in some cases have been added by Rufinus, we may be more inclined to think its insertion genuine, because in some fragments of Origen's commentary upon the Book of Numbers, where the original Greek has been preserved, we find the term *τριάς*. In a highly mystical interpretation of Numb. xxiv. 6, *as gardens by the river side*, he says, "they are intellectual gardens, a place in which the trees of reason are planted, watered either by the contemplation of nature, or by the contemplation of the blessed Trinity<sup>o</sup>." The Homilies upon Numbers, like those upon the preceding books, were translated by Rufinus; but he does not profess to have rendered them accurately. The word *Trinitas* occurs in Hom. I. §. 3. p. 277. X. §. 3. p. 303. XI. §. 8. p. 310. XII. §. 1. p. 312. In translating the Homilies upon the Book of Joshua, Rufinus professes to have simply followed the original: and we may

<sup>a</sup> *De Princip.* I. 3, 2. p. 61. and again §. 4, 5. p. 62. The word will also be found in §. 7. p. 63. c. 5, 3. p. 66. c. 6, 1. p. 69. ib. §. 2. lib. II. c. 2. §. 2. p. 79. c. 4. 3. p. 86. lib. IV. §. 27. p.

189. §. 28. p. 190. §. 32. p. 192.

<sup>o</sup> Παράδεισοι ἐπὶ πόνταμόν εἰσι νοητοὶ, τέκος ἐν ᾧ λογικὰ κεφόρτενται ἀρδόμενα ἥτοι τῇ θεωρίᾳ τῶν γεγνέντων, ἢ τῇ θεωρίᾳ τῆς ἀγίας Τριάδος. In Num. p. 273.

therefore conclude, that the author of them made use of the word Trinity, as in the following passage, where he is giving a figurative and fanciful meaning to what we read of nine tribes and an half being on one side of the Jordan, and two and an half on the other; so that neither was the number ten complete on the one side, nor the number three on the other: "In which I conceive this to be indicated, that those former people, who were under the law, possessed a knowledge of the Trinity; not however entirely and perfectly, but in part. For there was wanting to them in the Trinity a knowledge of the incarnation of the only begotten God".—Those tribes therefore were not two, lest the fathers should be without the faith and salvation of the Trinity; nor were they three entire and perfect, lest the mystery of the blessed Trinity should seem already complete in them<sup>1</sup>." After quoting John xvi. 14. he continues, "You see that not only in the time of Moses is that number three shewn to be incomplete, but Jesus also says to his disciples, Ye cannot yet hear, unless the Comforter be come, the Spirit of Truth: because through him and in him is completed the perfection of the Trinity<sup>2</sup>."

One of the most remarkable passages in support

<sup>1</sup> In quo arbitror illud indicari, quod et illi priores, qui per legem agebantur, contigerint quidem scientiam Trinitatis, non tamen integre et perfecte, sed ex parte. Deerat enim illis in Trinitate, etiam Dei unigeniti incarnationem cognoscere. Hom. III. §. 2. p. 402.

<sup>2</sup> Propterea ergo tribus illæ

neque duæ sunt, ne patres extra fidem et salutem sint Trinitatis: neque tres integræ et perfectæ, ne beatæ Trinitatis in illis jam sacramentum videretur expletum. Ib.

<sup>3</sup> — quia per ipsum et in ipso adimpletur perfectio Trinitatis. p. 403.

of the Trinity is in Origen's first Homily upon the Book of Kings: and though this Homily only exists in a Latin translation, the author of which is unknown, yet we cannot doubt, that the sentiment at least proceeded from the original writer. "What," he says, "are those things, in which it is my duty " to speak in a lofty strain? When I speak of the " omnipotence of God, of his invisibility and eternity, I speak in a lofty strain. When I speak of " the coeternity of his only Begotten, and his other " mysteries, I speak in a lofty strain. When I discuss the greatness of the Holy Ghost, I speak in " a lofty strain. In these things only is it allowed " us to speak in a lofty strain. After these three " things you should use no more lofty language. " For all things are low and mean, with reference " to the loftiness of this Trinity. Be unwilling, " therefore, to speak loftily upon many subjects, except concerning the Father, and the Son, and the " Holy Ghost\*."

We have also the Greek word *τρεῖς* in Origen's commentary upon Psalm xvii. 16, *The foundations of the world were discovered at thy rebuke*; upon which he observes, "It is good also that the foundations of the world were discovered, that the blessed " Trinity might be seen, which has the command of

\* Quæ autem sunt, in quibus excelsa me loqui necesse est? Quando de omnipotentia Dei loquor, de invisibilitate et sempiternitate ejus, excelsa loquor. Quando de unigeniti ejus coeternitate cæterisque ejus mysteriis pronuncio, excelsa loquor. Quando de Sancti Spiritus magnificentia dissero, excelsa loquor.

In his tantum nobis conceditur loqui excelsa. Post hæc tria jam nihil loquaris excelsum. Omnia enim humilia sunt et dejecta, quantum ad Trinitatis hujus celsitudinem spectat. Nolite ergo multiplicare loqui excelsa, nisi de Patre et Filio et Spiritu Sancto. §. 13. p. 488.

“creation<sup>t</sup>.” Again, upon Psalm xxiii. 1, *The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein*, Origen says, “Not only the earth, and the fulness thereof, but also the world. The sinner dwells in the wilderness; but he that is in the church, which is filled by the blessed Trinity, dwells in the world, which is the church &c.<sup>u</sup>”

Origen's commentary upon the 36th, 37th, and 38th Psalms was translated by Rufinus, who tells us, that he merely expressed what he found in the original. I therefore quote the following remarkable passage from this Latin version. After referring to Exodus iii. 3, he says, “It is therefore a *great sight*, when God is seen with a pure heart. It is a *great sight*, when the Word of God, and the Wisdom of God, which is his Christ, is recognised with a pure heart. It is a *great sight* to recognise and believe in the Holy Ghost. This *great sight* therefore is the knowledge of the Trinity<sup>x</sup>.”

Again we have the Greek word *τριάς* in the commentary upon Psalm xxxvii. 22, *For sake me not, O Lord my God, be not far from me*. Origen writes, “This is a good beginning to prayer, *For sake me not, O Lord my God, be not far from me; make haste to help me, O Lord my salva-*

<sup>t</sup> Ἀγαθὸν δὲ καὶ τὸ ἀποκαλυφθῆναι τὰ θεμέλια τῆς οἰκουμένης, ἵνα θεωρηθῇ ἡ ἁγία Τριάς, ἥτις ἄρχεται τῶν κτισμάτων. vol. II. p. 607.

<sup>u</sup> Ὁ δὲ ἐν τῇ ἐκκλησίᾳ τυγχάνων τῇ πεπληρωμένῃ τῆς ἁγίας Τριάδος, αὗτος κατοικεῖ τὴν οἰκουμένην, ἥτις ἐστὶν ἡ ἐκκλησία. p. 626.

<sup>x</sup> *Magna ergo est visio, cum*

*puro corde Deus videtur. Magna est visio, cum puro corde Verbum Dei, et Sapientia Dei, qui est Christus ejus, agnoscitur. Magna visio est agnoscere et credere in Spiritum Sanctum. Magna ergo hæc visio scientia Trinitatis est. p. 670.*

“*tion*; for he has in himself also the blessed Tri-  
 “*nity*.” Again, upon Psalm xxxviii. 5, *Lord,*  
*make me to know mine end*, he observes, “The end  
 “of reasonable nature is the knowledge of the  
 “blessed Trinity.” Again, upon Psalm lxi. 4, *I*  
*will abide in thy tabernacle for ever*, he writes,  
 “Every one that is perfect abideth in holiness for  
 “ever in that tabernacle: which is shewn in the  
 “following passage, *Who shall tabernacle in thy*  
*holy hill?* (Ps. xv. 1.) For this *abiding for ever*  
 “is the same with *the tabernacle, which the Lord*  
*pitched and not man.* (Heb. viii. 2.) But if such  
 “a tabernacle as this has such great perfection, as  
 “to be the holy of holies, yet there is after this a  
 “condition exceeding the powers of reason, accord-  
 “ing to which they will be in the Father and the  
 “Son, or rather in the Trinity.” Again, upon  
 Psalm cxxxvi. 2, *Give thanks unto the God of gods*,  
 after shewing the meaning of *gods*, he continues,  
 “The apostle also says, *though there be gods many*  
 “*and lords many in heaven and on earth*, (1 Cor.  
 “viii. 5.) yet that those who are called Gods, after  
 “the Trinity, are such by a participation of divinity:  
 “but the Saviour is God, not by participation, but  
 “in essence<sup>b</sup>.” Again, upon Psalm cxlv. 3, *Great*  
*is the Lord and greatly to be praised, and of his*  
*greatness there is no end*, he writes, “The contem-  
 “plation of all created things is bounded: but only

<sup>γ</sup> — ἔχει γὰρ ἐν ἑαυτῷ καὶ τὴν  
 ἀγίαν Τριάδα. p. 680.

<sup>2</sup> Πέρας ἐστὶ τῆς λογικῆς φύσεως  
 ἡ γνώσις τῆς ἀγίας Τριάδος. p. 689.

<sup>a</sup> Πλὴν εἰ καὶ οὕτω τελειότητος  
 ἔχει ἡ τοιαύτη σκηνή, ὥς καὶ ὅμοια  
 ἀγίων εἶναι, ἀλλ’ οὐν ἐστὶ μετ’ αὐ-  
 τὴν κατάστασις ὑπερέχουσα τῶν λο-

γικῶν, καθ’ ἣν ἔσονται ἐν Πατρὶ καὶ  
 Τῷ, μᾶλλον δὲ τῇ Τριάδι. p. 739.

<sup>b</sup> — ἀλλὰ τοὺς λεγομένους μετὰ  
 τὴν Τριάδα Θεοὺς μετουσίᾳ θεότητος  
 εἶναι τιμώμενους· ὁ δὲ σωτὴρ οὐ κατὰ  
 μετουσίαν, ἀλλὰ κατ’ οὐσίαν ἐστὶ  
 Θεός. p. 833.

“ the knowledge of the blessed Trinity is without  
 “ end<sup>c</sup>.” Again, upon Psalm cxlvii. 13, *He hath  
 strengthened the bars of thy gates*, “ The bars of  
 “ Jerusalem are the practical virtues, which hinder  
 “ the enemy from entering: but the bars of Sion  
 “ are the heavenly doctrines, and the right faith in  
 “ the adorable and blessed Trinity<sup>d</sup>.” These two  
 words, προσκυνητῆς τριάδος, contain in fact the whole  
 doctrine of the Trinity: for they shew, that Origen  
 united all the three persons as objects of the same  
 adoration.

There are some very remarkable attestations to  
 the doctrine of the Trinity, and repeated use of  
 the term *Trinitas*, in the Latin version of Origen's  
 commentary upon the Song of Solomon: but since  
 Rufinus seems to have made a loose and paraphras-  
 tic translation, I shall only give references to some  
 of the passages. They will be found in Prolog.  
 p. 29, 30. lib. II. in Cant. i. 11, 12. p. 62. lib. III.  
 in Cant. ii. 9. p. 83, 84.

The same may be said of Origen's Homilies upon  
 Isaiah, which were translated by Jerom: in which,  
 according to Rufinus, he took great liberties with  
 the original, and removed objections from passages  
 concerning the Trinity. This is expressly said of  
 the first of the following passages, in all of which  
 the word *Trinitas* will be found. Hom. I. 2. p. 107.  
 Ib. 4. p. 107. Hom. IV. 1. p. 112: but the same tes-  
 timony, which charges Jerom with interpolating  
 the first passage, proves that Origen interpreted the

<sup>c</sup> Πάντων μὲν τῶν γεγονότων ἡ  
 θεωρία πεπέρασται: μόνῃ δὲ ἡ γνῶ-  
 σις τῆς ἁγίας Τριάδος ἐστὶν ἀπέραν-  
 τος. p. 843.

<sup>d</sup> Τῆς δὲ Σιών, τὰ οὐράνια δόγ-  
 ματα, καὶ ἡ ὁρθὴ πίστις τῆς προσκυ-  
 νητῆς καὶ ἁγίας Τριάδος. p. 845.

two seraphim, mentioned in Isaiah vi. 2, of the Son and Holy Ghost.

In his commentary upon St. John, we find Origen speaking of a person committing himself at baptism “to the divine influence of the names of the adorable Trinity, which are then invoked<sup>c</sup>.”

The word *Trinitas* is also found in the following passages of Origen’s commentary upon the Epistle to the Romans. Lib. III. §. 8. p. 514. lib. VII. §. 13. p. 611, 612. lib. VIII. §. ult. p. 642.

Methodius in his Symposium made use of the word *τριάς* and though we may condemn him for seeing an allusion to the Trinity in the sacrifice offered by Abraham, Gen. xv. 9, it is plain from the passage, that the word was in general use in his day<sup>f</sup>. But there is another passage in the same work, which shews still more clearly, that not only the name, but the doctrine of the Trinity, was well understood in those days. Having compared the stars, which are mentioned in Rev. xii. 4. to the heretics, he adds in the same allegorical strain which was then too common, “Hence they are called *a third part of the stars*, as being in error concerning one of the numbers of the Trinity; at one time concerning that of the Father, as Sabellius, who said that the Omnipotent himself suffered; at another time concerning that of the Son, as Artemas, and they who say that he existed in appearance only; and at another time concerning

<sup>c</sup> — τῇ ἐμπαρόχοντι ἑαυτὸν τῇ θεώτητι τῆς δυνάμεως τῶν τῆς προσκυνητῆς Τριάδος ἐκκλησίᾳ. Tom. VI. 17. p. 133.

<sup>f</sup> \*Α συμβολικῶς δάμαλιν ἔφη καὶ αἶγα καὶ κριὸν τριετίζοντα, οἰονεὶ τὴν γνώσιν ἀκακέμφατον τῆς Τριάδος ἐκκληρημένα. Orat. V. p. 92.

“ that of the Spirit, as the Ebionites, who contend  
 “ that the prophets spoke of their own impulse<sup>s</sup>.”

I have brought all these passages together, as shewing the use of the term *τριάς* among Greek writers, who lived in the three first centuries. Suicer has noticed very few of them.

10. *Theophili ad Autolycum*, 18. p. 362.

Theophilus, after making some remarks upon the creation of man, as recorded by Moses, says, “ We  
 “ also find God speaking, as if he wished for assist-  
 “ ance, *Let us make man after our image and like-  
 “ ness*. But He did not say, *Let us make*, to any  
 “ other than to His own Word and His own Wis-  
 “ dom<sup>b</sup>.” Here again we find the term *Wisdom*  
 applied to the Holy Ghost; though it might per-  
 haps be thought, that Theophilus meant merely to  
 speak of the Son, and to apply to him the two  
 epithets of *the Word* and *Wisdom*. This however  
 is rendered improbable by the preceding passage:  
 and we find Irenæus expressing precisely the same  
 sentiment: “ The angels did not make us, nor form  
 “ us; nor could angels make *the image of God*;  
 “ nor any one else, except the Word of the Lord,  
 “ nor any power which was far removed from the  
 “ Father of the universe. For God had no need of  
 “ those to make what he had predetermined with

ε “Οθεν καὶ τρίτον τῶν ἀστέρων  
 ἐκλήθησαν μέρος, οἷον περὶ ἓνα τῶν  
 ἀριθμῶν τῆς Τριάδος διεσφαλμένοι,  
 ὅτε μὲν τὸν τοῦ Πατρὸς, ὡς Σαβέλ-  
 λιος, αὐτὸν τὸν Παντοκράτορα λέξας  
 πεπωθέναι· ὅτε δὲ τὸν τοῦ Υἱοῦ, ὡς  
 Ἀρτεμῆος καὶ οἱ δοκῇσι αὐτὸν ἀπο-  
 φηράμενοι πεφυκέναι· ὅτε δὲ περὶ τὸν  
 τοῦ Πνεύματος, ὡς Ἐβιοναῖοι, ἐξ

βίας κινήσεως τοὺς προφῆτας λελα-  
 ληκέναι φιλονεικοῦντες. Orat. VIII.  
 p. 113.

<sup>b</sup> “Ετι μὲν καὶ ὡς βοηθείας χρή-  
 ζων ὁ Θεὸς εὐρίσκεται λέγων, Ποιή-  
 σωμεν ἄνθρωπον κατ’ εἰκόνα καὶ καθ’  
 ὁμολώσωιν. Οὐκ ἄλλῃ δὲ τινι εἴρηκε,  
 Ποιήσωμεν, ἀλλ’ ἢ τῷ ἑαυτοῦ λόγῳ  
 καὶ τῷ ἑαυτοῦ σοφίᾳ.



“ himself to make, as if he had not his own hands.  
 “ For there is always present with him his Word  
 “ and Wisdom, the Son and Holy Ghost, by whom  
 “ and in whom he made all things freely and volun-  
 “ tarily; to whom also he speaks, when he says,  
 “ *Let us make man after our image and likeness*<sup>i</sup>.”

Irenæus expresses the same notion in another place;  
 “ This is the Father, this is God, this is the Crea-  
 “ tor, who made those things by himself, that is, by  
 “ His Word and Wisdom<sup>k</sup>.” These passages are  
 sufficient to shew, that it is not merely a modern  
 interpretation, which finds an argument for the Tri-  
 nity in the words spoken by God in Gen. i. 26; and  
 Irenæus not only supposed the Son and the Holy  
 Ghost to be present with God in the work of crea-  
 tion; but he considered it to be indifferent, whether  
 he spoke of God creating the world *by himself*, or  
 by his Son and the Holy Ghost.

### IRENÆUS, A. D. 185.

#### 11. *Irenæi* lib. IV. c. 4. §. 2. p. 231.

Any passage, which speaks of the Father being  
 in the Son, and the Son in the Father, may be  
 quoted as an instance of belief in the doctrine of the  
 Trinity. One of these, from the writings of Irenæus,  
 has been given in my other work, N<sup>o</sup>. 49: “ It is  
 “ by the Son who is in the Father, and has the Fa-  
 “ ther in himself, that he, who is truly God, has

<sup>i</sup> Adest enim ei semper Ver-  
 bum et Sapientia, Filius et Spi-  
 ritus, per quos et in quibus  
 omnia libere et sponte fecit; ad  
 quos et loquitur, dicens, *Faci-*  
*amus hominem ad imaginem et*  
*similitudinem nostram.* IV. 20.  
 1. p. 253.

<sup>k</sup> Hic Pater, hic Deus, hic  
 Conditor, hic Factor, hic Fabri-  
 cator, qui fecit ea per semet-  
 ipsum, hoc est, per Verbum et  
 per Sapientiam suam. II. 30, 9.  
 p. 163. See also IV. 7, 4. p.  
 236. IV. 20, 4. p. 254. V. 6,  
 1. p. 299. V. 28, 4. p. 327.

“ been manifested unto us.” The following passage is still more remarkable, in which Irenæus appears to quote from some other writer: “ He also spoke well, who said that the Father himself, who cannot be measured, is measured in the Son; for the Son is the measure of the Father, since he also contains Him<sup>l</sup>.” The passage, when thus literally translated, is somewhat obscure and mystical: but to conceive of any being, that he is the measure of God, and that he contains or comprehends Him, who is immeasurable and incomprehensible, can only be reconciled with a belief in the divinity of that being. Irenæus expresses his own ideas upon this subject, when he says elsewhere, “ With relation to His greatness and marvellous glory *no man shall see God and live*: for the Father is incomprehensible<sup>m</sup>.” He here says that the Father is incomprehensible, *incapabilis*, and in the former passage he calls Him immeasurable, *immensus*; and yet he says that the Son comprehends, *capit*, Him. Bishop Bull has some valuable remarks upon this passage<sup>n</sup>: and he refers to the words of Irenæus in another place, where he is speaking of the Gnostic notion that Bythus and Sige produced Nus, which was similar and equal to him who produced it, and which alone comprehends the greatness of its Father<sup>o</sup>. The notion, like most of those connected with Gnos-

<sup>l</sup> Et bene, qui dixit ipsum immensum Patrem in Filio mensuratum: mensura enim Patris Filius, quoniam et capit eum.

<sup>m</sup> Sed secundum magnitudinem quidem ejus et mirabilem gloriam *nemo videbit Deum et vivet*; incapabilis enim Pater. IV. 20, 5. p. 254. In the same

section, where a fragment of the Greek is preserved, we find the terms ἀχώρητος καὶ ἀκατάληπτος.

<sup>n</sup> Def. Fid. Nic. II. 5. 4.

<sup>o</sup> ———— Νοῦν, ὁμοίον τε καὶ ἴσον τῷ προβαλόντι, καὶ μέτρον χωροῦντα τὸ μέγεθος τοῦ Πατρὸς. I. 1. 1. p. 5.

ticism, is involved in fable and absurdity: but it shews, that if a being is supposed to comprehend the greatness of God, it must also be supposed to be similar and equal to God.

12. *Irenæi* l. IV. c. 14. §. 1. p. 243.

I give the present passage, not merely as asserting the existence of Christ before all creation, (for the Arians did not deny this position,) but on account of the expression of the Son abiding *in the Father*, which, as I observed in N°. 11. is a direct support of the doctrine of the Trinity. “For not only before Adam, but before all creation, the Word glorified his Father, abiding in Him<sup>p</sup>.” The reader will remember, that the expressions of *the Father being in the Son*, and *the Son in the Father*, are used on more than one occasion by our Saviour; John x. 38; xiv. 10, 11; xvii. 21—23. The Socinian and Unitarian interpreters explain these to mean, that there is an unity of counsel and operation between the Father and the Son; and that the Son is in the Father, because he did not speak or work miracles of himself, but from the Father. The reader will judge, whether this was the sense in which such expressions were used by Irenæus.

13. *Irenæi* l. IV. c. 20. §. 3. p. 253.

The present passage might have been added in N°. 10. to those which were brought to prove, that Irenæus applied the term *Wisdom* to the Holy Ghost: but I quote it separately, as bearing a remarkable testimony to the divinity of the third person of the Trinity: “That the Word, that is, the

<sup>p</sup> Non enim solum ante Ad- ditionem glorificabat Verbum  
dam, sed et ante omnem con- Patrem suum, manens in eo.

“ Son, was always with the Father, I have proved at  
 “ much length : but that Wisdom also, which is the  
 “ Spirit, was with him before all creation, he says  
 “ in the words of Solomon <sup>q</sup>.” Irenæus then quotes  
 Prov. iii. 19, 20 ; viii. 22—27. which passages (as  
 I have observed in my other work, N<sup>o</sup>. 28.) were  
 constantly referred by the fathers to the second and  
 third persons of the Trinity.

14. *Irenæi* l. IV. c. 20. §. 6. p. 254.

Some allusion to the doctrine of the Trinity will  
 perhaps be found in the following passage, where  
 the three persons are united in a manner which  
 would hardly have presented itself, if the second  
 and third persons were merely created beings. “ This  
 “ then was the mode in which God was manifested ;  
 “ for God the Father is revealed through all these  
 “ means, the Spirit operating, the Son ministering,  
 “ and the Father approving, by all which together  
 “ man’s salvation is completed <sup>r</sup>.” A similar idea  
 may also be traced in the following passage, where  
 the original Greek is preserved : “ Man, who was  
 “ created and formed, was made after the image and  
 “ likeness of the uncreated God ; the Father approv-  
 “ ing and commanding ; the Son executing and cre-  
 “ ating ; and the Holy Ghost supplying nourish-  
 “ ment and increase <sup>s</sup>.”

<sup>q</sup> Et quoniam Verbum, id est, Filius, semper cum Patre erat, per multa demonstravimus. Quoniam autem et Sapientia, quæ est Spiritus, erat apud eum ante omnem constitutionem, per Salomonem ait. A difference will be observed between the phrases *cum Patre* and *apud eum*, which were probably in the Greek *μετὰ τοῦ πατρὸς* and *πρὸς αὐτόν*. I have

translated *constitutionem* as *κτίσις*.

<sup>r</sup> Sic igitur manifestabatur Deus ; per omnia enim hæc Deus Pater ostenditur, Spiritu quidem operante, Filio vero ministrante, Patre vero comprobante, homine vero consummato ad salutem.

<sup>s</sup> Ὁ γεννητὸς καὶ πεπλασμένος ἄνθρωπος κατ’ εἰκόνα καὶ ὁμοίωσιν

15. *Irenæi* l. IV. c. 20. §. 12. p. 257.

The following passage could only have been written in an age, when allegorical interpretation was eagerly followed: but I would add, that it could only have proceeded from a writer, who believed in the doctrine of the Trinity: "So also Rahab the harlot—entertained the three spies, who spied the whole country, and hid them in her house, i. e. the Father and the Son with the Holy Ghost<sup>1</sup>." It is not my intention to defend Irenæus for this fanciful allegory. The fault was in the system, not in the individual writer; and whoever will consult Origen upon this passage, will find him not only interpreting the three spies to mean three angels, but indulging in many trifling speculations upon the name of Rahab and the whole of her history<sup>u</sup>. Irenæus, as will be seen, merely mentions the allusion, and does not dwell upon it: but I repeat, that the notion would never have entered into his mind, if he had not seen some kind of resemblance or equality between the Father, Son, and Holy Ghost.

16. *Irenæi* l. V. c. 18. §. 2. p. 315.

"And thus there is shewn to be one God the Father, *who is above all, and through all, and in all things*. The Father is *above all things*, and he is the head of Christ: the Word is *through all things*, and he is the head of the church: the Spirit is *in all of us*, and he is the living water,

τοῦ ἀγενήτου γίνεται Θεοῦ· τοῦ μὲν Πατρὸς εἰδοκύντος καὶ κελεύοντος, τοῦ δὲ Τίτου πράσσοντος καὶ δημιουργούντος, τοῦ δὲ Πνεύματος τρέφοντος καὶ αἰξόντος. IV. 38, 3. p. 285.

<sup>1</sup> Sic autem et Raab fornicaria — suscepit tres speculatores,

qui speculabantur universam terram, et apud se abscondit; Patrem scilicet et Filium cum Spiritu Sancto.

<sup>u</sup> In Lib. Jesu Nave, Hom. III. 3. vol. II. p. 403.

“ which the Lord supplies to those who believe  
 “ rightly in him, and love him, and know that *there*  
 “ *is one Father, who is above all, and through all,*  
 “ *and in us all*.” I have quoted this passage, not  
 only as illustrating the belief of Irenæus himself,  
 but as containing an interpretation of the words of  
 St. Paul in his Epistle to the Ephesians, iv. 6. That  
 this text might be considered to contain an allusion  
 to the Trinity, had been my own notion upon the  
 first perusal of this Epistle: and I subsequently  
 found the idea confirmed by the passage now pro-  
 duced from Irenæus. There can be no question,  
 that Irenæus conceived St. Paul’s words to admit an  
 application to the Son and the Holy Ghost, as well  
 as to the Father. He probably had the same text  
 in view, and applied it in the same way, when he  
 said in another place, “ The Son has been present  
 “ with his creatures from the beginning, and reveals  
 “ the Father to all, to as many as the Father wishes,  
 “ and when he wishes, and how he wishes: and  
 “ therefore *in all and through all things* there is  
 “ one God the Father, and one Word the Son, and  
 “ one Spirit, and one salvation to all who believe in  
 “ him.” Nor was Irenæus the only one of the  
 fathers, who gave this meaning to the words of St.

\* Et sic unus Deus Pater ostenditur, qui est super omnia, et per omnia, et in omnibus. Super omnia quidem Pater, et ipse est caput Christi: per omnia autem Verbum, et ipse est caput Ecclesiæ: in omnibus autem nobis Spiritus, et ipse est aqua viva, quam præstat Dominus in se recte credentibus, et diligentibus se, et scientibus quia *unus Pater, qui est super*

*omnia, et per omnia, et in omnibus nobis.*

† Ab initio enim assistens Filius suo plasmati revelat omnibus Patrem, quibus vult, et quando vult, et quemadmodum vult Pater: et propter hoc in omnibus et per omnia unus Deus Pater, et unum Verbum Filius, et unus Spiritus, et una salus omnibus credentibus in eum. IV. 6, 7. p. 235.

Paul. Hippolytus, in a passage which I shall quote more at length in N<sup>o</sup>. 43. and which contains an express assertion of the doctrine of the Trinity, says, "The Father is over all, the Son through all, and the Holy Ghost in all<sup>a</sup>." Origen's commentary upon the Epistle to the Romans contains a similar allusion: but I only refer to the passage<sup>a</sup>, because the Latin version of Rufinus cannot be depended on for its accuracy. Athanasius quotes the passage as indicative of the Trinity in several places, but particularly in the two following: "There is one God the Father, having his existence in himself, inasmuch as he is *over all*; and revealed in the Son, inasmuch as he extends *through all*; and in the Holy Ghost, inasmuch as he operates *in all* by the word which is in him<sup>b</sup>." And again; "And thus *one God* is preached in the church, *who is over all, and through all, and in all: over all*, as the Father, as the principal and fountain; *through all*, by the Word; *and in all*, in the Holy Ghost<sup>c</sup>."

The object of the present work does not lead me to consider whether the fathers were right in supposing St. Paul to allude to the three persons of the Trinity in Eph. iv. 6.<sup>d</sup> But if any person should

<sup>a</sup> Ὁ ὢν Πατὴρ ἐπὶ πάντων, ὁ δὲ Τίς διὰ πάντων, τὸ δὲ ἅγιον πνεῦμα ἐν πᾶσιν. Cont. Noetum 14. vol. II. p. 16.

<sup>b</sup> Lib. VII. §. 13. p. 612.

<sup>c</sup> Εἰς Θεὸς ὁ Πατὴρ ἐφ' ἑαυτῷ ὢν κατὰ τὸ ἐπὶ πάντων εἶναι, καὶ ἐν τῷ Τίῳ δὲ φαινόμενος κατὰ τὸ διὰ πάντων διήκειν, καὶ ἐν τῷ Πνεύματι δὲ κατὰ τὸ ἐν ᾧ διὰ τοῦ λόγου ἐν αὐτῷ ἐνεργεῖν. Orat. III. 15. p. 565.

<sup>c</sup> Καὶ οὕτως εἰς Θεὸς ἐν τῇ ἐκκλησίᾳ κηρύττεται, ὁ ἐπὶ πάντων, καὶ διὰ πάντων, καὶ ἐν πᾶσιν ἐπὶ πάντων μὲν, ὡς Πατὴρ, ὡς ἀρχὴ καὶ πηγὴ διὰ πάντων δὲ, διὰ τοῦ Λόγου ἐν πᾶσι δὲ, ἐν τῷ Πνεύματι τῷ ἁγίῳ. Epist. I. ad Serap. 28. p. 676, 677. See also §. 14. p. 663.

<sup>d</sup> Upon this subject see Waterland, vol. I. p. 6; vol. III. p. 60.

oppose this interpretation, he must oppose it upon the principle, that in all the three expressions, *above all, through all, and in all*, St. Paul had only in view God the Father: and he must then allow, even upon his own hypothesis, that the fathers applied expressions to the Son and to the Holy Ghost, which can only be applied properly to God the Father.

CLEMENS ALEXANDRINUS, A. D. 194.

17. *Clementis Pædagog.* l. I. c. 6. p. 123.

The following passage is quoted by bishop Bull, as “ a full and perfect confession of the most holy “ Trinity:” and it is the more remarkable, because there is nothing preceding, which led Clement thus to apostrophize the three persons, or to mention the third person at all. He had been alluding to our Saviour’s words in Luke xi. 28, *Yea rather, blessed are they that hear the word of God and keep it:* and the occasion, which called forth these words, leading him to speak of Christ being born of a virgin, he breaks out into the following exclamation: “ O mysterious wonder! The universal Father is “ one; the universal Word also is one; and the “ Holy Spirit is one, and this same Spirit is every “ where<sup>f</sup>.” Beside the testimony here borne to the doctrine of a Trinity, the reader will observe, that ubiquity is ascribed to the Holy Spirit.

18. *Clementis Pædagog.* l. I. c. 7. p. 129.

In accordance with the remark made at the beginning of N<sup>o</sup>. 11. the following passage is indicative of the doctrine of the Trinity: “ Since I have

<sup>e</sup> Def. Fid. Nic. II. 6. 3.

<sup>f</sup> “Ὁ θαύματος μυστικοῦ· εἰς μὲν ὁ τῶν ὅλων Πατὴρ· εἰς δὲ καὶ ὁ τῶν

ὅλων Λόγος· καὶ τὸ Πνεῦμα τὸ ὅγιον ἐν, καὶ τὸ αὐτὸ πανταχοῦ.



“ proved that we are all called *children* by the  
 “ scriptures, and not only this, but that we who be-  
 “ lieve in Christ are figuratively termed *babes*, and  
 “ that the Father of the universe is alone perfect :  
 “ (for the Son is in Him, and the Father in the  
 “ Son :) it is time for me, according to the order  
 “ which I am following, to explain the nature of  
 “ our Instructor<sup>s</sup>. ” The words included in the par-  
 entesis seem to have been called for by some such  
 train of thought as this. Having said that God the  
 Father alone is perfect, Clement was aware that he  
 might seem to exclude the Son from being perfect :  
 and he meets such a remark by saying, that the  
 perfection of the Son is implied and included in the  
 perfection of the Father : for the Son is in the Fa-  
 ther, and the Father in the Son. That this train  
 of thought has not been attributed fancifully to Cle-  
 ment, is evident from his own words in another part  
 of this treatise ; where, after quoting the magnificent  
 prophecy of Isaiah, ix. 6. he exclaims, “ O the mighty  
 “ God ! O the *perfect* Child ! the Son in the Father,  
 “ and the Father in the Son<sup>b</sup> ! ” Here Clement not  
 only says, as in the first quoted passage, that the  
 Father is in the Son, and the Son in the Father ;  
 but he says expressly, not by implication and infer-  
 ence, that the Son, the mighty God, is *perfect* : and  
 since he says in the other place, that the Father  
 alone is perfect, the two statements can only be re-  
 conciled by the addition, which is made by himself,  
 that the Father is in the Son, and the Son in the  
 Father ; which is in fact the doctrine of the Trinity.

ε ——— μόνον δὲ εἶναι τέλειον τὸν τέλειον παιδίον· Τῷ ἐν Πατρὶ, καὶ  
 Πατέρα τῶν ὅλων· ἐν αὐτῷ γὰρ ὁ Πατὴρ ἐν Τίῳ. The passage is  
 Τῷ, καὶ ἐν τῷ Τίῳ ὁ πατήρ. quoted in my other work, No.

<sup>b</sup> \* Ὁ τοῦ μεγάλου Θεοῦ ὁ τοῦ 75.

The same notion is also expressed in the following passage, where, after enumerating the different epithets and attributes of God, he concludes, "So that  
" it is evident that the God of the universe is one,  
" and one only, good, just, the Creator, the Son in  
" the Father, to whom be glory for ever and ever.  
" Amen<sup>i</sup>."

19. *Clementis Pædagog.* l. I. c. 8. p. 135.

The following passage was quoted incidentally in my former work, N<sup>o</sup>. 80. "Nothing therefore is  
" hated by God, nor yet by the Word, for both are  
" one, God: for he says, *In the beginning the Word*  
" *was in God, and the Word was God<sup>k</sup>.*" This  
same idea of *both being one* is found still more  
strongly expressed at the end of this treatise, where  
Clement addresses a prayer to the Logos, and begins  
it with these words, which it is difficult to translate:  
"Be merciful, Instructor, to thy children, O Father,  
" the Director of Israel, Son and Father, both one,  
" Lord<sup>l</sup>."

20. *Clementis Pædagog.* l. III. c. ult. p. 311.

The next passage is obscure, and difficult to be  
translated: but, as bishop Bull justly observes, "in  
" *meridiana luce cæcutit, qui non clare videt, in hac*  
" *δοξολογία, plenam et perfectam consubstantialis Tri-*  
" *nitatis, hoc est, unius Dei in tribus personis,*  
" *Patre nempe, Filio et Spiritu S. subsistentis, con-*  
" *fessionem contineri<sup>m</sup>.*" It is a continuation of the

<sup>i</sup> ὅς εἶναι ταῖς ἀληθείαις καταφανές τὸ [τὸν] τῶν συμπάντων Θεὸν ἓνα μόνον εἶναι, ἀγαθόν, δίκαιον, δημιουργόν, τὸν ἐν Πατρὶ, ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμὴν. I. 8. p. 142.

<sup>k</sup> Οὐδὲν ἄρα μυσεῖται ἐκ τοῦ Θεοῦ· ἀλλ' αὐτὸ ἐκ τοῦ Λόγου· ἐν γὰρ ἁμ-

φω, ὁ Θεός. See Bull, *Def. Fid. Nic.* II. 6. 4.

<sup>l</sup> Ἰλαθὶ τοῖς σοῖς, Παιδαγωγέ, παιδίαις, Πατὴρ, ἡμῶχε Ἰσραὴλ, Τίε καὶ Πατὴρ, ἐν ἅμφω, Κύριε. III. ult. p. 311.

<sup>m</sup> *Def. Fid. Nic.* II. 6. 4.

prayer, of which I have quoted the beginning in N<sup>o</sup>. 19; and Clement asks leave to "offer praise  
"and thanksgiving to the only One, to the Father  
"and Son, Son and Father, to the Son, who is In-  
"structor and Teacher, together with the Holy  
"Ghost, in all things one, in whom are all things,  
"through whom all things are one, through whom is  
"eternity<sup>a</sup>." There may be parts of this sentence  
which are difficult to comprehend; but it is un-  
questionable, that the Son and Holy Ghost are  
united with the Father as objects of praise, and the  
Greek words can hardly admit any other construc-  
tion than that which declares the three persons to  
be One.

21. *Clem. Alex. Strom.* lib. VII. c. 13. p. 881.

If Clement had not believed the Son to be equal  
with the Father, and in some sense identified with  
him, he could never have written the following sen-  
tence without blasphemy. "Does not our Saviour,  
"who wishes the Christian *to be perfect as the*  
"*Father who is in heaven*, that is, himself; who  
"says, *Come ye children, hear from me the fear of*  
"*the Lord*, (Psalm xxxiv. 11.) does he not wish  
"him to be worthy of receiving assistance from  
"himself?" It would be sufficiently remarkable,  
that Clement makes Christ the speaker of those  
words in Psalm xxxiv. 11. but it is much more so,

<sup>a</sup> Αἰνεῦντας εὐχαριστεῖν τῷ μόνῳ  
Πατρὶ καὶ Τίῳ, Τίῳ καὶ Πατρὶ, παι-  
δαγωγῷ καὶ διδασκάλῳ Τίῳ, σὺν καὶ  
τῷ ἁγίῳ Πνεύματι, πάντα τῷ ἐνί,  
ἐν ᾧ τὰ πάντα, δι' ὃν τὰ πάντα ἐν, δι'  
ὃν τὸ αἰεί. I should wish to read  
the last words thus, δι' ὃν τὰ πάν-  
τα, ἐν [ᾧ καὶ] δι' ὃν τὸ αἰεί.

<sup>o</sup> Καὶ μὴ τι τὸν γνωστικὸν τέλειον

εἶναι βουλόμενος ὁ σωτὴρ ἡμῶν ὡς τὸν  
οὐράνιον Πατέρα, ταυτέστιν ἑαυτὸν,  
ὁ λέγων, Δεῦτε τέκνα, ἀκούσατέ μου  
φόβον Κυρίου, κ. τ. λ.; The reader  
of Clement will readily under-  
stand why I have translated τὸν  
γνωστικὸν *the Christian*. I may  
refer to my Bampton Lectures,  
note 35.

that in alluding to the passage, *Be ye perfect, even as your Father which is in heaven is perfect*, (Matt. v. 48.) he says that Christ proposed "the Father, i. e. himself," as this model of perfection.

22. *Clem. Alex. Quis Dives Salvetur?* §. 33. p. 954.

Having given exhortations to charity, he tells the Christian not to regard the outward appearance, however mean or squalid it may be: "this figure is laid upon us from without, the covering of our entrance into the world, that we may be able to enter into this place of common discipline: but the unseen Father dwelleth within, and his Son, who died for us, and rose again with us<sup>p</sup>." What follows is still stronger, and more expressive of the Trinity. "This figure, which meets the eye, deceives death and the devil. For the internal riches and beauty cannot be discerned by them:—they do not know what sort of *treasure we bear in earthen vessels*, (2 Cor. iv. 7.) which is fenced round with the power of God the Father, and the blood of God the Son, and the dew of the Holy Ghost<sup>q</sup>." I have alluded to the remarkable expression of "the blood of God the Son" in my other work, N<sup>o</sup>. 11. but the passage strongly confirms the doctrine of the Trinity, as well as of Christ's divinity. The term *dew* may be merely metaphorical, as in our liturgy, *pour upon them the continual dew of thy blessing*: or it may allude to the Holy Ghost accompanying the *water* of baptism.

<sup>p</sup> Ἄλλ' ἔνθεν ὁ κρυπτός ἐνοικεῖ Πατὴρ, καὶ ὁ τοῦτου παῖς ὁ ὑπὲρ ἡμῶν ἀποθανών, καὶ μεθ' ἡμῶν ἀναστὰς.

<sup>q</sup> Οὐκ ἐπιστάμενοι πῶς τινὰ θησαυρὸν ἐν ὁστροκίνῳ σκεύει βασιτά-

ζομεν, δυνάμει Θεοῦ Πατρὸς καὶ αἵματος Θεοῦ παιδὸς καὶ ὁρώσῳ Πνεύματος ἁγίου περιτετειχισμένον. Dr. Hickeys would read περιτετειχισμένοι.

23. *Clementis Fragmentum*, p. 1019.

Archbishop Potter extracted this fragment from a MS. in the Bodleian Library<sup>r</sup>, which contains a work of Macarius Chrysocephalus<sup>s</sup> upon the gospel of St. Matthew. The fragment begins thus: Οὐκ ἀνθρωπίνην οὖν ὁμοίωσιν ὁ παράκλητος ἐνταῦθα λαμβάνει, ἀλλὰ περιστερᾶς. The same fragment was also published by Fabricius, in his edition of Hippolytus, (vol. II. p. 71. Append.) with this variation, that instead of ὁ παράκλητος, he reads ὁ Θεός. Fabricius quotes the same MS. which was copied by Potter, and also another in the same library<sup>t</sup>. The latter MS. contains another work of Macarius upon the gospel of St. Luke, in which a small part of the same passage is quoted from Clement of Alexandria: but it is there given as follows: Οὐκ ἀνθρωπίνην ὁμοίωσιν ἐνταῦθα τοῦ Θεοῦ παρεληφότες, ἀλλὰ τὸ περιστερᾶς εἶδος. This variation is stated correctly by Potter, as I have observed by an inspection of the MSS., and Fabricius, perhaps, had not an accurate collation. There can be no doubt that the second reading is the correct one. It is confirmed by a Greek catena upon St. Luke, in a MS. at Vienna<sup>u</sup>; and by one published in Latin by Corderius<sup>x</sup>, in which we read, “Non hic hominis, “sed columbæ similitudinem Deus assumpsit:” so that we have here the remarkable expression “of “God having assumed, not the likeness of man, but “the form of a dove.”

<sup>r</sup> Baroc. 156. in Mat. l. VIII. fol. 98. p. 2.

<sup>s</sup> He was archbishop of Philadelphia, but Cave is unable to fix his date. Fabricius is inclined to place him in the four-

teenth century. Bibl. Gr. vol. VII. p. 771.

<sup>t</sup> Baroc. 211. in Luc. l. VII. c. 13.

<sup>u</sup> Cod. XLII. Theol. Lambec.

<sup>x</sup> In Luc. c. iii. No. 33.

## TERTULLIANUS, A. D. 200.

24. *Tertulliani Apol.* c. 21. p. 19.

Having spoken of the Son of God as the Logos or Word, he says, "We have learnt that he was put forth from God, and begotten by being put forth, and was therefore called the Son of God, and God, from unity of substance: for God is a Spirit. And when a ray is put forth from the sun, a part from the whole, yet the sun is in the ray, because it is a ray of the sun, nor is the substance separated, but extended. Thus Spirit proceeds from Spirit, and God from God, as one light kindled from another light. The original continues entire and undiminished, although you borrow from thence many derivatives. In the same manner what proceeds from God is God, and the Son of God, and both are one." This passage requires no comment. I have already spoken, in my other work, N<sup>o</sup>. 302, of the favourite illustration of the fathers, by which they compared the generation of the Son to the kindling of one light from another. Like all other illustrations or analogies, this is valid only in certain points, nor must it be carried beyond the proper bounds. The fathers did not mean to explain the *mode* of the divine generation, but merely to shew how one thing may proceed from another without the original being dimin-

⁊ Hunc ex Deo prolatum didicimus, et prolatione generatum, et idcirco Filium Dei, et Deum dictum ex unitate substantiæ. Nam et Deus Spiritus. Et cum radius ex sole porrigitur, portio ex summa, sed sol erit in radio, quia solis est radius, nec separatur substantia,

sed extenditur. Ita de Spiritu Spiritus, et de Deo Deus, ut lumen de lumine accensum: manet integra et indefecta materiæ matrix, etsi plures inde traduces qualitatum mutueris. Ita et quod de Deo profectum est, Deus est, et Dei Filius, et unus ambo.

ished; and that the substance of both may be the same. The expression of the Nicene Creed, "God of God, Light of Light, Very God of very God," is only a modification of the words used by Tertullian an hundred and twenty-five years before.

25. *Tertulliani de Oratione* c. 2. p. 130.

Among the passages of scripture which seem to support the unity of the Father and the Son, and consequently the doctrine of the Trinity, none are more plain and unequivocal than the declaration of our Saviour himself, *I and the Father are one*, John x. 30. The Socinian commentators contend, that this means an unity of counsel and action: "Ut voluntate ita operatione conspiramus: quicquid ego volo, vult Pater; et quicquid Pater operatur, per me operatur<sup>2</sup>." "Penitus inter nos consentimus et conspiramus.—Unum inter se dicuntur, qui inter se uniti sunt, et plane consentiunt, unum spirant; quod maxime locum habet inter filium patri obsequentissimum, et patrem filii amantissimum<sup>2</sup>." Such are the Socinian explanations of this passage, though the author of the last notices the fact, that the Jews, who heard our Saviour deliver these words, put a very different construction on them, and took up stones to stone him, *because that thou, being a man, makest thyself God*. It is unquestionable, therefore, that the Jews understood something more than an unity of counsel: they thought, that if the Father and the Son are one, the Son as well as the Father must be God: and unless we believe that there are two Gods, we can only explain their unity according to the Trinitarian hypothesis. Tertullian appears to have taken the

<sup>2</sup> Crellius ad locum.

<sup>2</sup> Slichtingius ad locum.

same view of these words. In his treatise upon the Lord's Prayer, when he is explaining the first words of it, *Our Father, which art in heaven*, he says, "In addressing him as Father, we also call him God. It is an appellation of affection and of power. The Son also is invoked in the Father: for *I*, he says, *and the Father are one*<sup>b</sup>." If Tertullian had understood our Saviour to have spoken merely of an unity of counsel and action, he could not have inferred, that the Son, as well as the Father, is always included in the invocation of the Lord's Prayer. See N<sup>o</sup>. 45.

26. *Tertulliani de Oratione*, c. 25.

The following passage is not in the edition of Tertullian published by Priorius in 1675. The treatise *de Oratione* was printed for the first time by Gagneius at Paris in 1545, and was evidently imperfect. The edition of 1664 contained a few lines in continuation of the fourteenth chapter, which were supplied from a very ancient MS.: and in 1713 Muratori published at Padua, in the third volume of his *Anecdota*, nine additional chapters, which he found in a MS. in the Ambrosian library at Milan. The bishop of Lincoln is inclined to doubt the genuineness of these additional chapters<sup>c</sup>: but they are admitted by Semler in his edition of Tertullian published at Hall in 1770, and again in 1824. In the fourth volume of that edition, c. 25, we have a dissertation upon the hours of prayer observed in the apostolical times: and the writer, after observing, that the third, sixth, and ninth hours are mentioned in the

<sup>b</sup> Item in Patre Filius invocatur; *Ego enim, inquit, et Pater unum sumus.*

<sup>c</sup> Eccles. Hist. of the Second and Third Centuries from the Writings of Tertullian, p. 406.



Acts of the Apostles, continues, "Although no observance of these hours is positively enjoined, yet it may be well to lay down some rule, which may enforce the exhortation to prayer, and drive us at times, as if by a law, to leave our business, and turn to such duties; so that we may do, what we read was observed by Daniel according to the Jewish custom, and pray not less than three times a day at least, being under this obligation to the Father, Son, and Holy Ghost<sup>d</sup>." Whatever translation may be given of the last sentence, it seems plainly to declare, that we are bound to unite the three persons, Father, Son, and Holy Ghost, in our *adorations*: and perhaps we may find some confirmation of the genuineness of this passage, when we see Cyprian also connecting the three Jewish hours of prayer with the Trinity, in a passage, which has considerable resemblance to this of Tertullian. Cyprian also wrote a treatise upon the Lord's prayer, in which he says, "We find that Daniel and the three children in offering their prayers observed the third, sixth, and ninth hours, as a sacramental type of the Trinity, which was to be revealed in the last times<sup>e</sup>." The same idea may be traced in a contemporary of Tertullian, Clement of Alexandria, who writes as follows: "If

<sup>d</sup> *Etsi simpliciter se habeant sine ullius observationis præcepto, bonum tamen sit aliquam constituere præsumptionem, qua [quæ] et orandi admonitionem constringat, et quasi lege ad tale munus extorqueat a negotiis interdum, ut quod Danieli quoque legimus observatum utique ex Israelis disciplina, ne minus ter die saltem*

*adoremus, debitores Patris, et Filii, et Spiritus Sancti.*

<sup>e</sup> *In orationibus vero celebrandis invenimus observasse cum Daniele tres pueros horam tertiam, sextam, nonam, sacramento scilicet Trinitatis, quæ in novissimis temporibus manifestari habebat. De Orat. p. 214-15.*

“ some allot fixed hours for prayer, as for instance  
 “ the third, sixth, and ninth, the perfect Christian  
 “ makes his whole life a course of prayer, being  
 “ anxious through prayer to commune with God :  
 “ ——— but the triple division of these hours, and  
 “ their being honoured by equal services of prayer,  
 “ is known to those who are acquainted with the  
 “ blessed trinity of the holy stations<sup>f</sup>.” The last  
 sentence will be understood by those persons, who  
 are familiar with the Greek term *μονή*, and the Latin  
 term *statio*, in the early ecclesiastical writers ; by  
 which they meant to speak of certain fixed times  
 and seasons for religious exercises, whether for  
 prayer or fasting<sup>g</sup>. These were called *stations* ;  
 and it appears from this passage, as well as others,  
 that three such stations were reckoned particularly  
 holy and solemn.

I did not quote this passage at p. 38, among the  
 other instances of the word *Trinity* being used by  
 Clement, because no express allusion is made to the  
 three persons of the Godhead ; though I have little  
 doubt, that the same fanciful notion, which was  
 held by Tertullian and Cyprian, was also passing  
 in the mind of the Alexandrian father : and though  
 we may not agree with these writers in seeing any  
 resemblance between the three hours of prayer and  
 the three persons of the Godhead, yet the early  
 writers must have been strongly impressed with  
 the latter doctrine, or they would not have disco-  
 vered for it such a fanciful analogy.

<sup>f</sup> Ἀλλὰ καὶ τὰς τῶν ὥρῶν δια-  
 μὰς τριχῇ διασταμένας, καὶ ταῖς  
 ἰσαῖς εὐχαῖς τετραμμημένας, ἴσασιν οἱ  
 γνωρίζοντες τὴν μακαρίαν τῶν ὁρίων

τριάδα μόνων. Strom. VII. 7.  
 p. 854.

<sup>g</sup> See Du Cange v. *Statio*.

27. *Tertulliani de Cultu Fæminarum*, lib. II. c. 1.  
p. 154.

It has often been observed, that St. Paul says in one place to his converts, *Know ye not, that your body is the temple of the Holy Ghost which is in you?* 1 Cor. vi. 19; and in another, *Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you?* iii. 16; and the divinity of the Holy Ghost has been justly inferred from a comparison of the two places. Tertullian may be quoted as holding the same doctrine, and expressing it in terms which cannot be mistaken. “Since we are all the temple of God, the Holy Ghost being placed within us and consecrated, Modesty is the priestess of that temple, which permits nothing unclean or profane to be introduced, lest the God, who dwells within, may be offended at the pollution of his sanctuary and leave it<sup>b</sup>.”

28. *Tertulliani de Baptismo*, c. 6. p. 226.

Having compared the water of baptism to the pool of Bethesda, he carries on the analogy by supposing an angel to give to the baptismal water its spiritual efficacy. “The angel, who witnesses the baptism, prepares the way for the Holy Ghost which is to follow by the washing away of sins; which washing is obtained by faith, sealed in the Father, Son, and Holy Ghost. For if *in three witnesses every word shall be established*, (Matt. xviii. 16,) how much more does the number of the divine names supply confidence to our hope,

<sup>b</sup> Nam cum omnes templum Dei simus, illato in nos et consecrato Spiritu Sancto, ejus templi æditus et antistita Pudicitia

est, quæ nihil immundum nec profanum inferri sinat, ne Deus ille, qui inhabitat, inquinatam sedem offensus derelinquat.

“ while we have in the blessing the same persons as  
 “ witnesses of our faith, who are also the promisers  
 “ of our salvation? But when the witnessing of  
 “ our faith and the promise of our salvation are  
 “ given under the pledge of three persons, there is  
 “ necessarily added a mention of the church: for  
 “ where the three are, that is, the Father, Son, and  
 “ Holy Ghost, there is the church, which is the  
 “ body of the three<sup>i</sup>.” This remarkable passage  
 might lead to much discussion concerning the con-  
 fession of faith, which was made anciently at bap-  
 tism: and bishop Bull has quoted it to shew, that  
 the article of belief *in the holy catholic church*, or  
 at least *in the church*, was found in the creeds re-  
 cited at baptism in the days of Tertullian<sup>k</sup>. I shall  
 only observe, that the Apostles’ Creed, as we now  
 use it, is an extension or expansion of a more sim-  
 ple creed, which received successive additions in or-  
 der to meet successive heresies. It is probable, that  
 at first the catechumen said, “ I believe in God, the  
 “ Father, Son, and Holy Ghost;” and then the bap-  
 tism followed in the name of these same three per-  
 sons<sup>l</sup>. This remark may illustrate the passage now

<sup>i</sup> Angelus baptismi arbiter  
 superventuro Spiritui Sancto  
 vias dirigit ablutione delictorum,  
 quam fides impetrat, ob-  
 signata in Patre et Filio et Spi-  
 ritu Sancto. Nam si in tri-  
 bus testibus stabit omne verbum,  
 quanto magis, dum habemus  
 per benedictionem eosdem ar-  
 bitros fidei, quos et sponsores  
 salutis, sufficit ad fiduciam spei  
 nostræ etiam numerus nomi-  
 num divinorum? Quum autem  
 sub tribus et testatio fidei et  
 sponsio salutis pignerentur, ne-

cessario adjicitur ecclesiæ men-  
 tio: quoniam ubi tres, id est  
 Pater et Filius et Spiritus Sanc-  
 tus, ibi ecclesia, quæ trium cor-  
 pus est.

<sup>k</sup> Judicium Ecclesiæ Catho-  
 licæ, VI. 7. He also quotes  
 another passage from c. 11. of  
 this same treatise, and one  
 from Cyprian’s 76th Epistle,  
 which proves the same point.  
 See also the bishop of Lincoln’s  
 work upon Tertullian, p. 318,  
 430.

<sup>l</sup> This is perhaps indicated

quoted from Tertullian : and I would observe, that when a person said, " I believe in God, the Father, " Son, and Holy Ghost," the application of the term *God* to the second and third persons is more apparent than in the present expanded form of the Creed. The clause, which seems to have followed this confession in the days of Tertullian, was, *and in the church*, or perhaps, *and in the holy church*.

It is plain from this passage of Tertullian, that the form of words prescribed by our Saviour for baptism was used in his day : and he tells us in another place, that the person " was immersed not " once, but three times, at each of the names <sup>m</sup>." If this form of words, as has often been shewed, is itself a strong confirmation of the doctrine of the Trinity, we have certainly a right to add, that Tertullian viewed it in this light ; and the passage is so far available to my object. I do not intend to press it any further, nor to quote it as supporting the authenticity of 1 John v. 7. Tertullian has been supposed to allude to that text in another passage, which I shall adduce in N<sup>o</sup>. 38. I cannot however subscribe to this notion : and I would merely observe, that the advocates for the authenticity of the text might refer with equal reason to the passage now before us, where the Father, Son, and Holy Ghost are so expressly mentioned as *three witnesses*.

29. *Tertulliani adv. Marcionem*, l. II. c. 9. p. 386.

The divinity of the Holy Ghost is implied in the

in those words of Tertullian,  
" In aqua demissus, et inter  
" pauca verba tinctus." De  
Baptismo, c. 2.

<sup>m</sup> Nam nec semel, sed ter,  
ad singula nomina in personas  
singulas tingimur. *Adv. Prax-*  
*eam*, 26.

following passage, in which Tertullian is exposing the error of the Gnostics, who made the Creator in some measure the author of evil, because the soul of man, which is *the breath of life*, was breathed into him by God: (Gen. ii. 7.) Upon which Tertullian observes, "We ought to have a clear idea of what the soul is: and in the first place we must keep to the meaning of the Greek term, which is not *spirit*, but *breath*. For some persons, who have translated from the Greek, without reflecting on the difference, or regarding the propriety of words, put *spirit* instead of *breath*, and give occasion to the heretics of staining the Spirit of God, i. e. God himself, with sin<sup>n</sup>."

30. *Tertulliani adv. Praxeam*, c. 2. p. 501.

The whole of Tertullian's treatise against Praxeas might be cited as demonstrating his belief in the Trinity; but I shall only bring forward some of the plainest passages. Praxeas was one of the precursors of Sabellius, and confounded the persons of the Father, Son, and Holy Ghost, asserting the second and third persons not to be distinct beings, but merely modes or energies of the Father<sup>o</sup>. Tertullian says of him, "He thinks that we cannot believe in one God in any other way, than if we say that the very same person is Father, Son, and Holy Ghost; as if *one* might not be *all*, (if *all* proceed from *one*,) by unity of substance; and still the mystery

<sup>n</sup> Ad hoc interpretanda erit qualitas animæ. In primis tenendum, quod Græca scriptura signavit, *adflatum* nominans, non *spiritum*. Quidam enim de Græco interpretantes, non recogitata differentia, nec cu-

rata proprietate verborum, pro *adflatu*, *spiritum* ponunt, et dant hæreticis occasionem Spiritum Dei delicto infuscandi, id est, ipsum Deum.

<sup>o</sup> I may refer to my Bampton Lectures, note 103. p. 588.

“ of the divine economy be preserved, which divides  
 “ the unity into a trinity, pointing out three, the  
 “ Father, the Son, and Holy Ghost: but three, not  
 “ in condition, but in order; not in substance, but  
 “ in form; not in power, but in species; but of one  
 “ substance, and of one condition, and of one power.  
 “ — These persons assume the number and ar-  
 “ rangement of the trinity to be a division of the  
 “ unity: whereas the unity, which derives a trinity  
 “ from itself, is not destroyed by it, but has its dif-  
 “ ferent offices performed. They therefore boast, that  
 “ two and three Gods are preached by us, but that  
 “ they themselves are worshippers of one God; as  
 “ if the unity, when improperly contracted, did not  
 “ create heresy; and a trinity, when properly consi-  
 “ dered, did not constitute truth<sup>p</sup>.” It would be hardly  
 possible for Athanasius himself, or the compiler of  
 the Athanasian Creed, to have delivered the doc-  
 trine of the Trinity in stronger terms than these.  
 I shall only remark, that the unity of *substance*, or  
 consubstantiality of the Father and Son, is here ex-  
 pressly maintained: and the meaning, which Ter-  
 tullian attached to the word *substance*, may be seen

<sup>p</sup> Unicum Deum non alias  
 putat credendum, quam si ip-  
 sum eundemque et Patrem, Fi-  
 lium et Spiritum Sanctum di-  
 cat: quasi non sic quoque unus  
 sit omnia, dum ex uno omnia,  
 per substantiæ scilicet unitatem,  
 et nihilominus custodiatur œcon-  
 omiæ sacramentum, quæ uni-  
 tatem in trinitatem disponit, tres  
 dirigens, Patrem et Filium et  
 Spiritum Sanctum: tres autem  
 non statu, sed gradu; nec sub-  
 stantia, sed forma; nec potes-  
 tate, sed specie; unius autem

substantiæ, et unius status, et  
 unius potestatis.—Numerum  
 et dispositionem trinitatis di-  
 visionem præsumunt unitatis;  
 quando unitas ex semetipsa de-  
 rivans trinitatem non destrua-  
 tur ab illa, sed administretur.  
 Itaque duos et tres jam jacti-  
 tant a nobis prædicari, se vero  
 unius Dei cultores præsumunt;  
 quasi non et unitas irrationali-  
 ter collecta hæresim faciat, tri-  
 nitas rationaliter expensa veri-  
 tatem constituat.

by what he says in another place, that the names of God and Lord are applied differently to the Deity; that the name of Lord implies his power, but "God" is the name of the substance itself, that is, of the "divinity".

31. *Tertulliani adv. Praxeam*, c. 4. p. 502.

He goes on to shew, that he does not destroy "the monarchy," i. e. the unity and sole sovereignty of God, by believing the Father to be assisted in his government of the world by the Son and Holy Ghost. This would be the case, if he agreed with the Gnostics in imagining another God, independent of, and opposed to, the Creator: "but when I derive the Son from nothing else, but from the substance of the Father, when I suppose him to do nothing without the will of the Father, and to have obtained all power from the Father, how can I be said by this belief to destroy the monarchy, which I thus preserve by supposing it to be delivered to the Son by the Father? I would also have my expressions applied to the third order, because I conceive the Spirit to be derived from no other source, than from the Father by the Son<sup>r</sup>."

32. *Tertulliani adv. Praxeam*, c. 8. p. 504.

His argument having led him to speak of *the Word* as put forth from God, he observes that this putting forth, (*προβολή*), when applied to the genera-

<sup>u</sup> Deus substantiæ ipsius nomen, id est divinitatis. *Adv. Hermog.* 3. p. 234.

<sup>r</sup> Ceterum qui Filium non aliunde deduco, sed de substantia Patris, nihil facientem aine Patris voluntate, omnem a Patre consecutum potestatem, quo-

modo possum de fide destruere monarchiam, quam a Patre Filio traditam in Filio servo? Hoc mihi et in tertium gradum dictum sit, quia Spiritum non aliunde puto, quam a Patre per Filium.



tion of the Son, is very different from the sense given to the term by the Gnostics, when they speak of one æon producing another. “The Word is always in the Father, as he says, *I am in the Father*: (John xiv. 20.) and always with God, as it is written, *and the Word was with God*: (i. 1.) and never separated from the Father, or different from the Father, because *I and the Father are one*. (x. 30.) This, which is the true sense of the word *probola*, (putting forth,) preserves the unity; in which sense we say that the Son was put forth from the Father, but is not separate from him. For God put forth the Word, as the root puts forth the shrub, and the fountain puts forth the river, and the sun puts forth the ray——nor yet is the shrub distinct from the root, nor the river from the fountain, nor the ray from the sun; as neither is the Word from God. According, therefore, to the form of these analogies, I profess to speak of two beings, God and his Word, the Father and his Son. For the root and the shrub are two things, but united: and the fountain and the stream are two species, but undivided; and the sun and the ray are two forms, but adhering together. Whatever proceeds from another must be second with reference to that from which it proceeds, but it is not therefore separate. Wherever there is a second, there are two things; and where there is a third, there are three things. For the Spirit is the third from God and his Son, as the fruit which comes from the shrub is third from the root; and the river which proceeds from the stream is third from the fountain; and the point which proceeds from the ray is third from

“ the sun.—Always remember, that this is the  
 “ rule which I follow, when I assert the Father,  
 “ Son, and Holy Ghost to be not separated from  
 “ each other\*.”

33. *Tertulliani adv. Praxeam*, c. 11. p. 506.

Having quoted some passages of Scripture, in which God speaks of his Son, he continues, “ You will make him a liar and deceiver and a false expounder of this faith, if, when he himself is son to himself, he ascribed the person of a son to another being, whereas all these passages of scripture prove the clear existence and the distinction of a Trinity†.” I need not observe, that this argument is directed against the Sabellian notion, which destroys the personality of the Son, and in fact makes God to be Son to himself, as Tertullian here

\* Sermo ergo et in Patre semper, sicut dicit, *Ego in Patre*; et apud Deum semper, sicut scriptum est, *Et Sermo erat apud Deum*: et nunquam separatus a Patre, aut alius a Patre, quia, *Ego et Pater unum sumus*. Hæc erit probola veritatis custos unitatis, qua prolatus dicimus Filium a Patre, sed non separatum. Protulit enim Deus Sermonem, sicut radix fruticem, et fons fluvium, et sol radium——nec frutex tamen a radice, nec fluvius a fonte, nec radius a sole discernitur, sicut nec a Deo Sermo. Igitur, secundum horum exemplorum formam, profiteor me duos dicere, Deum et Sermonem ejus, Patrem et Filium ipsius. Nam et radix et frutex duæ res sunt, sed conjunctæ: et fons et flumen duæ species sunt, sed indivisæ: et sol

et radius duæ formæ sunt, sed coherentes. Omne quod prodit ex aliquo, secundum sit ejus necesse est de quo prodit, non ideo tamen est separatum. Secundus autem ubi est, duo sunt: et tertius ubi est, tres sunt. Tertius enim est Spiritus a Deo et Filio, sicut tertius a radice fructus ex frutice: et tertius a fonte rivus ex flumine; et tertius a sole apex ex radio——Hanc me regulam professum, quum inseparatos ab alterutro Patrem et Filium et Spiritum testor, tene ubique.

† Tu porro eum mendacem efficias et fallacem et deceptorrem fidei hujus, si cum ipse esset sibi filius, alii dabat filii personam; quando scripturæ omnes et demonstrationem et distinctionem trinitatis ostendant.

remarks. It will also be seen, that the word *persona* is used in this passage: and the advocates of Sabellianism would wish us to understand, that it merely means a character assumed, or a part performed, by some person: as when Cicero says of himself, "I sustain myself three characters, (persons,) my own, that of the adversary, and of the judge<sup>a</sup>." It is true that Cicero here uses the word *persona* in its original<sup>x</sup> and classical sense: but to assume from such an instance, that this was the meaning given to the word by ecclesiastical writers is most illogical, and betrays little acquaintance with the works of the fathers. It is in fact a *petitio principii*; it is to assume the very point at issue. What we want to ascertain is, not what was the meaning given to the word by Cicero and classical writers: that may be learned from dictionaries and indices: but we wish to know whether this classical sense was retained by the fathers; or whether in course of time the word did not receive a new theological meaning. This can only be discovered by a perusal of the writings of the fathers: and if we find them using *persona*, according to its modern sense, for a separately existing being, for a person distinguished by individuality, it is in vain that the Sabellian refers to classical antiquity: the criticism may be correct, but it is irrelevant: and Cicero can no more acquaint us with the meaning of *persona*, as used by Tertullian or Jerom, than these late writers can enable us to illustrate Cicero.

<sup>a</sup> Sustineo unus tres personas, meam, adversarii, judicis.

<sup>x</sup> I perhaps ought not to say original: for *persona* seems to have signified properly and pri-

marily a mask worn by the actor: from whence its secondary meaning, or the first of its derivative meanings, was the character sustained by the actor.

In the passage which I have quoted from Tertullian, he is exposing the inconsistency of Sabellianism: and he says, that when God speaks of his Son, if he does not mean a Son in the proper sense of the term, i. e. a Being individually distinct, He deceives us by giving the *person* of a Son to another Being, or rather to Himself. Here the word *persona* is used by Tertullian in its classical sense: in which sense, no doubt, Praxeas used the terms “*persona filii*,” *the person of the Son*: but Tertullian goes on to shew, that the word *persona* had come to bear a different meaning, and was applied to the *persons* of the Son and the Holy Ghost, according to the doctrine which was held by the orthodox party. Having quoted some more passages which speak of the Father as having a Son, he concludes, “These few instances will shew very plainly the distinction of the Trinity: for there is the Spirit who speaks, and the Father to whom he speaks, and the Son of whom he speaks. So the other words, which are spoken either to the Father concerning the Son, or to the Son concerning the Father, or to the Spirit, establish each person in his own individuality.” Unless we suppose Tertullian to have been advocating the doctrines which it was the express object of this treatise to confute, we must conceive him here to have used the word *person* in its theological, and not in its classical signification.

⁊ His itaque paucis tamen manifeste distinctio Trinitatis exponitur. Est enim ipse qui pronuntiat Spiritus; et Pater, ad quem pronuntiat; et Filius, de quo pronuntiat. Sic cætera,

quæ nunc ad Patrem de Filio vel ad Filium, nunc ad Filium de Patre vel ad Patrem, nunc ad Spiritum pronuntiantur, unamquamque personam in sua proprietate constituunt.

This is still more evident in the continuation of the same argument, which also shews Tertullian's interpretation of Gen. i. 26. "If you still take offence at the number of the Trinity, as if it was not connected in simple unity, I ask how does one individual Being speak in the plural number? *Let us make man &c.* when he ought to have said, *I will make man &c.* as being one and singular. So also in what follows, *Behold Adam is become as one of us*, (Gen. iii. 22.) he deceives us, or is amusing himself, by speaking in the plural, when he is one, and alone and singular. Or was he speaking to the angels, as the Jews explain it, because they also do not acknowledge the Son? or because he was himself Father, Son, and Spirit, did he therefore make himself plural, and speak plurally to himself? The fact is, that he used the plural expressions, *Let us make*, and *our*, and *to us*, because the Son, a second person, His Word, was united to him, and the Spirit, a third person, in the Word. For with whom did he make man, and to whom did he make him like? It was with his Son, who was to put on the human nature, and with the Spirit, who was to sanctify man, that he conversed as with ministers and witnesses, by the unity of the Trinity. Again the following words distinguish between the persons, *And God made man, in the image of God made he him.* (Gen. i. 27.)<sup>2</sup> Tertullian then goes on to speak of

<sup>2</sup> Si te adhuc numerus scandalizat Trinitatis, quasi non connexæ in unitate simplici, interrogo quomodo unicus et singularis pluraliter loquitur? *Faciamus hominem ad imaginem et*

*similitudinem nostram; cum debuerit dixisse, Faciam hominem ad imaginem et similitudinem meam, utpote unicus et singularis. Sed et in sequentibus, Ecce Adam factus est tanquam*

the Son as assisting the Father in all the works of creation, according to that passage in St. John, *by whom all things were made, and without whom nothing was made*, (i. 3.) after which he adds, "if this same being is God, according to the expression of St. John, *the Word was God*, you have two beings, one saying, *Let it be made*, another making it. But I have already explained in what sense you are to understand *another*, with reference to person, not to substance; to distinction, not to division. But although I every where hold one substance in three united beings, yet from the necessary meaning of words I must make him who commands, and him who executes, to be different beings<sup>a</sup>."

It will perhaps be allowed from these passages, that Tertullian understood the Son and the Holy Ghost to be separately existing *persons*, according to the full meaning given to that term by Trinitarian writers.

*unus ex nobis*, fallit aut ludit, ut, cum unus et solus et singularis esset, numerose loqueretur. Aut numquid angelis loquebatur, ut Judæi interpretantur, quia nec ipsi Filium agnoscunt? An quia ipse erat Pater, Filius, Spiritus, ideo pluralem se præstans, pluraliter sibi loquebatur? Immo quia jam adhærebat illi Filius, secunda persona, Sermo ipsius, et tertia Spiritus in Sermone, ideo pluraliter pronuntiavit, *Faciamus*, et *nostram*, et *nobis*. Cum quibus enim faciebat hominem, et quibus faciebat similem? cum Filio quidem, qui erat induturus hominem, Spiritu vero, qui erat sanctificaturus hominem, quasi cum min-

istis et arbitris, ex unitate trinitatis loquebatur. Denique sequens scriptura distinguit inter personas, *Et fecit Deus hominem, ad imaginem Dei fecit illum*.

<sup>a</sup> Qui si ipse Deus est, secundum Joannem, *Deus erat Sermo*, habes duos, alium dicentem ut *fiat*, alium facientem. *Alium* autem quomodo accipere debes, jam professus sum; personæ non substantiæ nomine; ad distinctionem, non ad divisionem. Ceterum etsi ubique teneo unam substantiam in tribus cohærentibus, tamen alium dicam oportet ex necessitate sensus, eum qui jubet, et eum qui facit.

34. *Tertulliani adv. Praxeam*, c. 13. p. 507.

Part of the following passage has been adduced in my other work, N<sup>o</sup>. 55, where I have considered the words of St. Paul in Rom. ix. 5. It is preceded by several quotations from the Old Testament, such as Gen. xix. 24; Psalm xlv. 7, lxxxii. 6, cx. 1; Isaiah liii. 1; in which mention is made of more than one God or Lord: and Tertullian, like all the other fathers, interprets these expressions of the first and second persons of the Trinity. Being charged, in consequence of this interpretation, with preaching two Gods and two Lords, he denies it, and says, "We do indeed distinguish two, the Father and the Son, and three with the Holy Ghost.—Not however that we ever name with our mouth two Gods or two Lords, although the Father is God, and the Son is God, and the Holy Ghost is God, and each is God<sup>b</sup>." He then observes, that though two Gods and two Lords are mentioned in the Old Testament, and before the coming of Christ; yet since his coming, when the heathen were drawn off from many gods to one, the Christians had been unwilling ever to speak of God in the plural number: "Therefore I will not in any way use the term *Gods* or *Lords*, but I will follow the apostle; so that if the Father and the Son are to be mentioned together, I would call the Father *God*, and would name Jesus Christ as *Lord*. But I can speak of Christ singly as God, as the same apostle says, *of whom is Christ; who, he says, is God*

<sup>b</sup> Duos quidem definimus, et duos Dominos nunquam ex Patrem et Filium, et jam tres ore nostro proferimus; non quasi cum Spiritu Sancto, secundum non et Pater Deus, et Filius Deus, et Spiritus Sanctus Deus, rationem œconomiae, quæ facit et Deus unusquisque numerum—Duos tamen Deos

“ *over all, blessed for ever.* For I might call a ray  
 “ of the sun by itself *the sun*: but if I am naming  
 “ the sun, of which it is a ray, I will not immedi-  
 “ ately call the ray also *the sun*. For although I  
 “ would not make two suns, yet I would as much  
 “ reckon the sun and its ray to be two things, and  
 “ two species of one undivided substance, as God  
 “ and His Word, as the Father and the Son<sup>c</sup>.”

35. *Tertulliani adv. Praxeam*, c. 19. p. 511.

The following quotation is similar to the last, and, if possible, contains a still stronger attestation to the doctrine of a trinity in unity. “ If they are  
 “ unwilling that the Son should be reckoned a se-  
 “ cond person with reference to the Father, lest a  
 “ second should make two Gods to be named, I have  
 “ shewn that two Gods and two Lords are in fact  
 “ mentioned in scripture: and lest they should still  
 “ take offence at this, I have given the reason, that  
 “ there are not two Gods nor two Lords mentioned,  
 “ except as the Father and the Son are two: and this  
 “ not by a separation of the substance, but according  
 “ to the divine economy<sup>d</sup>; when we assert the Son  
 “ to be not divided and separated from the Father;

<sup>c</sup> Itaque Deos omnino non dicam, nec Dominos: sed apostolum sequar, ut si pariter nominandi fuerint Pater et Filius, Deum Patrem appellem, et Jesum Christum Dominum nominem. Solum autem Christum potero Deum dicere, sicut idem apostolus, *Ex quibus Christus, qui est, inquit, Deus super omnia benedictus in ævum omne.* Nam et radium solis seorsum solem vocabo: solem autem nominans cujus est radius, non statim et radium solem appel-

labo. Nam etsi soles duos non faciam, tamen et solem et radium ejus tam duas res, et duas species unius indivisæ substantiæ numerabo, quam Deum et Sermonem ejus, quam Patrem et Filium.

<sup>d</sup> I find it almost impossible to translate the word *dispositione*, which answers to the Greek *καταμερίσις*, concerning which I have made some remarks in my former work, N<sup>o</sup>. 45. p. 70. (second edition.)



“and different, not in nature, but in order; who although he is called God, when he is named by himself, does not therefore make two Gods, but one, from the very circumstance of his being called God from the unity of the Father<sup>e</sup>.”

36. *Tertulliani adv. Praxeam*, c. 22. p. 513.

The remarkable words of our Saviour in John viii. 19, are thus commented on by Tertullian. “When asked, *where was the Father?* he answered, *that neither himself nor the Father was known to them; in which he speaks of two persons as unknown: but if they had known him, they would have known the Father:* not as if he was himself Father and Son, but because from their indivisibility the one can neither be known nor unknown without the other<sup>f</sup>.”

37. *Tertulliani adv. Praxeam*, c. 22. p. 513.

Another passage in the same chapter of St. John's Gospel leads to this remark: “*I proceeded forth and came from God:* (viii. 42.) and yet they are

<sup>e</sup> Si Filium nolunt secundum a Patre reputari, ne secundus duos faciat Deos dici, ostendimus etiam duos Deos in scriptura relatos, et duos Dominos: et tamen ne de isto scandalizentur, rationem reddidimus, qua Dei non duo dicantur, nec Domini, sed qua Pater et Filius duo: et hoc non ex separatione substantiæ, sed ex dispositione, cum individuum et separatum [inseparatum] Filium a Patre pronuntiamus; nec statu, sed gradu alium; qui etsi Deus dicatur, quando nominatur singularis, non ideo duos Deos faciat, sed unum, hoc ipso quod et Deus ex unitate Patris vocari

habeat. It is plain, that we ought to read *inseparatum* as in c. 22. p. 512. at ubi se negat esse solum, *Sed ego*, inquit, *et qui me misit Pater*, nonne duos demonstrat, tam duos quam *inseparatos*? immo totum erat hoc quod docebat, *inseparatos* duos esse.

<sup>f</sup> Interrogatus ubi esset Pater, neque se neque Patrem notum esse illis respondens, duos dixit ignotos: quod si *ipsum nosset*, *Patrem nosset*; non quidem quasi ipse esset Pater et Filius, sed quia per individuitatem neque agnosci neque ignorari alter sine altero potest.

“not separated, although he says that he *proceeded*  
 “*forth*, as some take advantage of this expression :  
 “but he proceeded forth from the Father as a ray  
 “from the sun, as a stream from the fountain, as a  
 “shrub from the seed ε.” Tertullian seems to have  
 given the right interpretation of this passage, by  
 understanding ἐξῆλθον and ἦκω to contain different  
 meanings. Ἐξῆλθον relates to the generation of the  
 Son by the Father, ἦκω to his being sent into the  
 world.

38. *Tertulliani adv. Praxeam*, c. 25. p. 515.

Tertullian notices those passages, in which the  
 Son speaks of sending the Comforter, and yet the  
 Father was to send him : and upon those words of  
 our Saviour, *All things that the Father hath are*  
*mine : therefore said I, that he shall take of mine,*  
*and shew it unto you,* (John xvi. 15.) he observes,  
 “Thus the union of the Father in the Son, and of  
 “the Son in the Comforter, makes three beings  
 “united one to the other : which three are one  
 “thing (unum), not one person (unus) : as it is writ-  
 “ten, *I and the Father are one*, (John x. 30.) with  
 “respect to the unity of substance, not to numerical  
 “individuality<sup>h</sup>.” This passage has been quoted in  
 support of the genuineness of 1 John v. 7 : to which  
 text Tertullian is supposed to allude, when he says,  
*which three are one*, “qui tres unum sunt.” But if  
 any argument is to be drawn from this passage, it

ε *Ego enim ex Deo exivi et*  
*veni : et tamen non separantur,*  
*licet exisse dixerit, ut quidam*  
*arripiunt hujus dicti occasio-*  
*nem. Exivit autem a Patre, ut*  
*radius ex sole, ut rivus ex fonte,*  
*ut frutex ex semine.*

lio, et Filii in Paracleto, tres  
 efficit coherentes, alterum ex  
 altero : qui tres unum sint, non  
 unus : quomodo dictum est, *Ego*  
*et Pater unum sumus* ; ad sub-  
 stantiæ unitatem, non ad nu-  
 meri singularitatem.

<sup>h</sup> Ita connexus Patris in Fi-

would rather appear to be unfavourable to the genuineness of the text: for after saying, *which three are one*, Tertullian confirms the assertion by quoting, *I and the Father are one*: but had he already meant to quote the stronger and plainer passage in 1 John v. 7. he would hardly have proceeded to prove the unity of the three persons, by citing a passage, which asserts only the unity of two<sup>1</sup>.

39. *Tertulliani adv. Praxeam*, c. 30. p. 518.

I add this passage on account of its strong attestation to the divinity of the Holy Ghost. “He  
 “ poured forth the Holy Ghost, the gift which he  
 “ had received from the Father, the third who bears  
 “ the divine name, the third in the order of majesty  
 “ —*who leads into all truth*, which according to the  
 “ Christian sacrament is in the Father, and the Son,  
 “ and the Holy Ghost. But it is a sort of Jewish  
 “ creed, to have such a belief in one God, as that  
 “ you refuse to reckon the Son together with Him,  
 “ and after the Son the Spirit. For what other dif-  
 “ ference is there but this between ourselves and  
 “ them? What is the effect of the gospel, what is  
 “ the substance of the New Testament, which says  
 “ that *the Law and the Prophets were until John*,  
 “ unless the Father, Son, and Holy Ghost, in whom  
 “ we believe as three, make one God? It was the  
 “ wish of God to give a new form to faith, so that a  
 “ new belief might be held concerning his unity  
 “ through the Son and Holy Ghost, that God might  
 “ now be openly known under his proper names and  
 “ characters, who formerly also was preached by

<sup>1</sup> See the Bishop of Lincoln's work upon Tertullian, p. 544.

“ the Son and Holy Ghost without being understood <sup>k</sup>.”

After the quotations which have been given from Tertullian, and particularly from his treatise against Praxeas, few of my readers can deny that he acknowledged a trinity in unity; that he believed the Son and the Holy Ghost to be each of them God, of the same substance or nature with the Father, and to be inseparably connected with Him, though each is a distinct person. Whoever consults the treatises from which these extracts are taken, will find that some of them were written after Tertullian had adopted the errors of Montanus. Allusions to this heresy will be observed in some of the passages which support the doctrine of the Trinity: upon which I need only refer to what was stated in my former work, that the opinions of Montanus were never objected to concerning the Trinity. It will be seen, that the word *Trinitas* is of frequent occurrence in the writings of Tertullian: and I have observed, that he uses the term *persona* in its modern theological sense. Semler informs us, that no writer before Tertullian had used either of these terms in

<sup>k</sup> Hic interim acceptum a Patre munus effudit Spiritum Sanctum, tertium nomen divinitatis, et tertium gradum majestatis—*deductorem omnis veritatis*, quæ in Patre et Filio et Spiritu Sancto secundum Christianum sacramentum. Ceterum Judaicæ fidei ista res, sic unum Deum credere, ut Filium adnumerare ei nolis, et post Filium Spiritum. Quid enim erit inter nos et illos, nisi differentia ista? Quod opus Evangelii, quæ est

substantia Novi Testamenti, statuens *Legem et Prophetas usque ad Joannem*, si non exinde Pater et Filius et Spiritus, tres crediti, unum Deum sistunt? Sic Deus voluit novare sacramentum, ut nove unus crederetur per Filium et Spiritum, ut coram jam Deus in suis propriis nominibus et personis cognosceretur, qui et retro per Filium et Spiritum prædicatus non intelligebatur.

a similar manner<sup>1</sup>: a remark which it is impossible to disprove, because the writings of no Latin Father, prior to the age of Tertullian, have come down to us; but this very circumstance reduces the remark itself to a gratuitous assumption; and if Tertullian was not the first writer who held the *doctrine* of the Trinity, it is of no importance, whether he was the first to make this use of the term *Trinitas* or no. I would observe of this term, as of the Greek *τριάς*, that it has no necessary connection with the language of theology, nor does it of itself convey the notion of a trinity in unity. *Trinitas* merely signifies *three things*; and when Semler asserts, that Tertullian was the first writer who applied the term to the persons of the godhead, he makes an assertion which is extremely improbable. If a person had merely spoken of the three names repeated in the form of baptism, he would have been likely to call them *a trinity* of names. Praxeas, whose tenets were an anticipation of Sabellianism, might undoubtedly have spoken of the Father, Son, and Holy Ghost as *a Trinity*; meaning, that they were three modes or operations; so that the real question is, whether Tertullian delivered a doctrine concerning these three persons, which had not been expressed by any former writer. The German editor would have wished to insinuate this: but, as is usual with his school, he knew that more effect may be produced by suggesting an inference, than by making a direct assertion, which admits of being refuted; and whether the *doctrine* of a trinity in unity was held by writers who preceded Tertullian, I leave to the reader to decide.

<sup>1</sup> Note to the treatise adv. Praxeam, c. 21.

It may be added, that, according to Jerom<sup>m</sup>, Tertullian wrote a work *De Trinitate*, which is now lost.

### HIPPOLYTUS, A. D. 220.

The treatise of Hippolytus against Noetus is a suitable companion to that of Tertullian against Praxeas. The two heretics nearly agreed in their sentiments, and both of them were forerunners of Sabellius; but Noetus appears to have been a more decided maintainer of the Patripassian doctrines. Hippolytus confuted him in a special treatise; and the following extracts from it will shew his own opinion concerning the second and third persons of the Godhead.

#### 40. *Hippolyti contra Noetum*, c. 7. vol. II. p. 11.

“ If Noetus remarks that our Saviour himself said, *I and the Father are one*, (John x. 30.) let him attend and observe, that he did not say, *I and the Father am one*, but *are one*. For the word *are* is not used with reference to one, but it points to two persons and one essence<sup>n</sup>.” The reader will observe, that Hippolytus here uses the Greek term *πρόσωπον*, as Tertullian the Latin term *persona*, to imply *a person* in the modern sense of the term.

#### 41. *Hippolyti contra Noetum*, c. 8. vol. II. p. 12.

“ He is compelled even against his will to acknowledge the Father God Almighty, and Christ Jesus, the Son of God, who is God and became man, to whom the Father subjected every thing

<sup>m</sup> De Baptismo, c. 15. num. 106. and perhaps in *Catal. Script. Eccles.* where he calls Novatian's treatise *de Trinitate* an epitome of the work of Tertullian.

<sup>n</sup> Ἐὰν δὲ λέγει, αὐτὸς εἶπεν, Ἐγὼ

καὶ ὁ πατὴρ ἓν ἴσμεν, ἐκιστατέτω τὸν νοῦν καὶ μαθησάμετω, ὅτι οὐκ εἶπεν ὅτι ἐγὼ καὶ ὁ Πατὴρ ἓν εἰμι, ἀλλὰ ἓν ἴσμεν. Τὸ γὰρ ἴσμεν οὐκ ἐφ' ἐνὸς λέγεται, ἀλλ' ἐκὶ δύο πρόσωπα ἔδειξεν, δύναμιν δὲ μίαν.

“ except himself and the Holy Ghost, and that these  
 “ are in this manner three°. But if he wishes to  
 “ know how God is proved to be one, let him under-  
 “ stand that his essence is one, and as far as relates  
 “ to his essence, he is one God; but with respect to  
 “ the dispensation, his manifestation is threefold<sup>p</sup>.”

42. *Hippolyti contra Noetum*, c. 12. p. 14.

The following passage is important from its mentioning the third person of the Trinity as an object of worship. “ It is thus that we contemplate the  
 “ incarnate word: through him we form a concep-  
 “ tion of the Father; we believe in the Son; we  
 “ worship the Holy Ghost<sup>q</sup>.”

43. *Hippolyti contra Noetum*, c. 14. p. 15.

In order to understand the following passage, we must remember that Noetus accused the orthodox party of believing in two Gods. Hippolytus, after quoting the beginning of St. John's gospel, observes,  
 “ If then *the Word is with God*, being himself God,  
 “ why would any one say that this passage speaks  
 “ of two gods? I never speak of two gods, but one;  
 “ yet I speak of two persons and a third dispensa-  
 “ tion<sup>r</sup>, the grace of the Holy Ghost. For the Fa-

° Καὶ τούτους εἶναι οὕτως τρία. Such is the Greek, as printed by Fabricius; but the Latin translation, which had been published before by G. Vossius, reads, “ et hos esse vere tres,” from which I should substitute ὅτως for οὕτως. Hippolytus perhaps meant to assert, that the three persons had a real existence, and were not mere modes or operations.

<sup>p</sup> Ἀνάγκη οὖν ἔχει καὶ μὴ θέλων ἔμολογῆναι πατέρα Θεὸν παντοκράτορα, καὶ Χριστὸν Ἰησοῦν υἱὸν Θεοῦ Θεὸν

ἄνθρωπον γενόμενον, ᾧ πάντα Πατὴρ ὑπέταξε παρεκτός ἑαυτοῦ καὶ πνεύματος ἁγίου, καὶ τούτους εἶναι οὕτως τρία. Εἰ δὲ βούλεται μαθεῖν, πῶς εἰς Θεὸς ἀποδείκνυνται, γνωσκέτω ὅτι μία δύναμις τούτου, καὶ ὅσον μὲν κατὰ τὴν δύναμιν, εἰς ἐστὶ Θεός· ὅσον δὲ κατὰ τὴν οἰκονομίαν, τριχῆς ἢ ἐπιδειξίς.

<sup>q</sup> Οὐκοῦν ἑνσαρκον Λόγον θεωροῦμεν· Πατέρα δὲ αὐτοῦ νοοῦμεν, υἱὸν δὲ πιστεύομεν, Πνεύματι ἁγίῳ προσκυνοῦμεν.

<sup>r</sup> Οἰκονομίαν, concerning which word I must again refer to my former work, N°. 45. p. 70.

“ther is one; but there are two persons; because  
 “there is also the Son; and the third is the Holy  
 “Ghost. The Father commands, the Son performs;  
 “and the Son is manifested as the means of our be-  
 “lieving in the Father. A dispensation of agree-  
 “ment is comprehended in one God, for God is one.  
 “For it is the Father who commands, the Son who  
 “obeys, and the Holy Ghost who gives wisdom.  
 “The Father is *above all*, the Son is *through all*,  
 “and the Holy Ghost is *in all*\*. We cannot form  
 “a conception of one God in any other way, unless  
 “we really believe in the Father, and the Son, and  
 “the Holy Ghost. For the Jews glorified the Fa-  
 “ther, but did not give thanks; (see Luke xvii. 14  
 “—18.) for they did not acknowledge the Son.  
 “The disciples acknowledged the Son, but not in  
 “the Holy Ghost: wherefore they also denied him.  
 “The paternal Word therefore knowing the dispen-  
 “sation and the will of the Father, that the Father  
 “wished to be glorified in no other way than this,  
 “commanded his disciples after his resurrection in  
 “these words, *Go and teach all nations, baptizing*  
 “*them in the name of the Father, and of the Son,*  
 “*and of the Holy Ghost;* (Matth. xxviii. 19.) shew-  
 “ing that whoever omits any one of these does not  
 “perfectly glorify God. For the Father is glorified  
 “by this Trinity. For the Father willed, the Son  
 “executed, the Spirit manifested†.” There may be

\* An allusion to Eph. iv. 6. See N<sup>o</sup>. 16.

† Εἰ δὲ ὅν ὁ Λόγος πρὸς τὸν Θεόν, Θεὸς ὢν, τί ὢν φήσκειν ἂν τις δύο λέγειν Θεούς; Δύο μὲν οὐκ ἔρω Θεούς ἀλλ’ ἢ ἓνα, πρόσωπα δὲ δύο, οἰκονομίας δὲ τρεῖς, τὴν χάριν τοῦ ἁγίου

Πνεύματος. Πατὴρ μὲν γὰρ εἷς, πρόσωπα δὲ δύο, ἵτι καὶ ὁ υἱός, τὸ δὲ τρίτον τὸ ἅγιον Πνεῦμα. Πατὴρ ἐν-τέλλεται, Λόγος ἀποτελεῖ, υἱός δὲ δέκνεται, δι’ οὗ Πατὴρ πιστεύεται. Οἰκονομία συμφωνίας συνάγεται εἰς ἓνα Θεόν· εἷς γὰρ ἔστιν ὁ Θεός. ‘Ο



expressions in this passage, which might seem at first sight to support the notion of the Son and the Holy Ghost being operations of the Father; but since Hippolytus wrote this treatise purposely to confute such a notion, it is plain, that this could not have been his meaning; and Hippolytus undoubtedly believed the Son and the Holy Ghost to be distinct persons. Concerning the other expressions, in which he speaks of the second and third persons being subordinate to the first, I would refer to bishop Bull's Defence of the Nicene Faith, sect. IV. The doxology with which Hippolytus concludes this treatise has been given at p. 9.

#### ORIGENES, A. D. 240.

##### 44. *Origenis de Principiis*, l. I. c. 6. p. 55.

I mentioned in my former work, that Origen's treatise *De Principiis* only existed in a Latin translation made by Rufinus, and that the translator had been strongly suspected of making several alterations. On this account we cannot place much dependance upon the arguments or expressions of Origen which are taken from this book. But though Rufinus may have altered certain phrases, and introduced passages of his own, he would hardly have

γὰρ κελεύειν Πατὴρ, ὁ δὲ ὑπακούων  
Τῷ, τὸ δὲ συνετίζον ἅγιον Πνεῦμα.  
Ὁ ὢν Πατὴρ ἐπὶ πάντων, ὁ δὲ Τῷ  
διὰ πάντων, τὸ δὲ ἅγιον Πνεῦμα ἐν  
πᾶσιν. Ἄλλως τε ἕνα Θεὸν νομίσαι  
μὴ δυνάμεθα, ἐὰν μὴ ὅτως Πατρὶ  
καὶ Τῷ καὶ ἁγίῳ Πνεύματι πιστεύ-  
σωμεν. Ἰουδαῖοι μὲν γὰρ ἐδόξασαν  
Πατέρα, ἀλλ' οὐκ ἠγάπησαν, Τὸν  
γὰρ οὐκ ἐπέγνωσαν. Μαθηταὶ ἐ-  
πέγνωσαν Τὸν, ἀλλ' οὐκ ἐν Πνεύματι  
ἀγίῳ, δι' ὃ καὶ ἠρήσαντο. Γινώσκων

ὅν ὁ πατὴρ ὁ Λόγος τὴν οἰκονομίαν  
καὶ τὸ θέλημα τοῦ Πατρὸς, ὅτι οὐκ  
ἄλλως βούλεται δοξάζεσθαι ὁ Πατὴρ  
ἢ ὅτως, ἀναστὰς παρέδωκεν ταῖς μα-  
θηταῖς λέγων, Πορευθέντες μαθητεύ-  
σατε πάντα τὰ ἔθνη, βαπτίζοντες  
αὐτοὺς εἰς τὸ ὄνομα κ. τ. λ. δεκνόν,  
ὅτι πᾶς ὃς ἂν ἐν τῷ τούτων ἐκλήπῃ,  
τελείως Θεὸν οὐκ ἐδόξασεν. Διὰ γὰρ  
τῆς τριάδος ταύτης Πατὴρ δοξάζεται.  
Πατὴρ γὰρ ἠθέλησεν, Τῷ ἐποίησεν,  
Πνεῦμα ἐφάνερωσεν.

given a new character to the whole tenor of any argument; and we must suppose Origen to have spoken of the nature of the Son in some such terms as those which occur in the passage now before us.

I have often alluded to the favourite illustration of the Fathers, by which they compare the generation of the Son to the effulgence proceeding from light. Origen makes use of it very frequently, as I have shewn in my former work: but in the present instance he proves how utterly inadequate every such analogy really was. "It is impossible," he says, "to compare God the Father in the generation of his only begotten Son, and in his mode of existence, to any man or other animal who begets: but there must necessarily be something special and suited to God, for which no comparison of any kind can be found, not only in existing things, but not even in thought and idea, so as for human thought to comprehend how the unbegotten God is made the Father of an only begotten Son. For the generation is eternal and everlasting, in the same manner as effulgence is generated from light. For he does not become a Son from without by spiritual adoption, but is Son by nature." Origen then confirms this by passages of scripture, such as Heb. i. 3: but he dwells particularly on Col. i. 15, where the Son is called *the image of the invisible God*. He considers in what sense the term *image* can be applied to the Son of

" — sed ne in cogitatione quidem vel sensu inveniri potest, ut humana cogitatio possit apprehendere quomodo ingenuus Deus Pater efficitur unigeniti Filii. Est namque ita

æterna ac sempiterna generatio, sicut splendor generatur ex luce. Non enim per adoptionem spiritus Filius fit extrinsecus, sed natura Filius est. c. 4.

God: and having observed, that every son may be called the image of his father who begat him, he says, that in this sense the Son of God may be *the image of God*: "which image contains the unity of nature and substance of the Father and Son<sup>x</sup>." If we could be certain, that these were the genuine words of Origen, we have here direct proof of his believing the consubstantiality of the Father and the Son: and the passage might be added to the others which I have noticed in my former work, N<sup>o</sup>. 305, where I have shewn that the term *ὁμοούσιος*, of *one substance*, was not unknown to the Ante-Nicene fathers. As I observed above, something of this kind must have been said by Origen, though his words may have been altered by Rufinus. He believed Christ to be strictly and literally *the begotten Son of God*: and I have shewn in the Introduction to this work, that such a notion leads us necessarily to the doctrine of the Trinity.

Other passages, which assert the same doctrine, may be found in the following places of the treatise *De Principiis*, lib. I. c. 6. §. 4. p. 71. lib. III. c. 5. §. 8. p. 151. lib. IV. §. 37. p. 195. and the personality and divinity of the Holy Ghost are asserted with equal plainness in the following places: lib. I. præf. §. 4. p. 48. c. 1. §. 3. p. 50. c. 3. §. 3. p. 61. and the last passage is so strongly worded, that the translator would hardly have ventured to introduce it, if it had not existed in the original: "Up to the present time I have not been able to find any expressions in the scriptures, by which the Holy Ghost could be said to be made or created<sup>y</sup>."

<sup>x</sup> Quæ imago etiam naturæ continet unitatem.  
ac substantiæ Patris et Filii      <sup>y</sup> Usque ad præsens nullum

45. *Origenis c. Celsum* l. VIII. §. 12. vol. I. p. 750.

The following passage was partly adduced in my former work, N<sup>o</sup>. 261, where I observed, that the term *hypostasis* was used in Origen's time to express individual existence, i. e. personality. It also remarkably confirms the fact of Christ being worshipped. Celsus had said of the Christians, "If they worshipped no other being but one God, their argument against other persons would perhaps have weight: but now they pay the highest worship to this person who appeared so lately, and yet they think that they commit no offence against God, although his servant is worshipped by them<sup>2</sup>." To this Origen replies, "If Celsus had considered the words, *I and the Father are one*, (John x. 30,) and those spoken by the Son of God in his prayer, *as I and thou are one*<sup>3</sup>, (xvii. 22,) he would not have thought, that we worship any one else beside the supreme God: for he says, *the Father is in me, and I in the Father*, (xiv. 11: xvii. 21.) But if any one be inclined to fear from this, that I am going over to those who deny the Father and Son to be two persons, let him observe that expression, *And of them that believed there was one heart and one soul*, (Acts iv. 32,) that he may understand that other, *I and the Father are one*. We therefore worship one God, as I have proved, the Father and the Son; and our argument against other persons continues

sermonem in scriptis sanctis invenire potuimus, per quem Spiritus Sanctus factura esse vel creatura diceretur.

<sup>2</sup> Νυνὶ δὲ τὸν ἑσαγωγὸς φανέντα τούτων ὑπερβησκέουσι, καὶ ὁμοῦ αὐ-

δὲν πλημμελεῖν νομίζουσι περὶ τὸν Θεόν, εἰ καὶ ὑπηρέτης αὐτοῦ θεραπευθήσεται.

<sup>3</sup> Ὡς ἐγὼ καὶ σὺ ἐν ἑσμεν. Origen quoted from memory. The words are, καθὼς ἡμεῖς ἐν ἑσμεν.

“ valid : and we do not pay the highest worship to  
 “ him who appeared so lately, as to a person who  
 “ had no previous existence ; for we believe him  
 “ when he says himself, *Before Abraham was, I*  
 “ *am*, (John viii. 58 ;) and when he says, *I am the*  
 “ *Truth*, (xiv. 6 :) and none of us are so stupid as  
 “ to imagine, that the substance of truth<sup>b</sup> had no  
 “ existence before the times of the coming of Christ.  
 “ We therefore worship the Father of Truth, and  
 “ the Son who is Truth, two in person, [or, in the  
 “ mode of existence,] but one in unanimity, and  
 “ agreement, and identity of will ; so that he, who  
 “ has seen the Son, *the brightness of the glory, and*  
 “ *the express image of the substance, of God*, (Heb.  
 “ i. 3,) has seen in him the very image of God, God  
 “ himself<sup>c</sup>.” Origen saw the necessity and the dif-  
 ficulty of steering between tritheism and Sabellian-  
 ism : but this passage, even if it stood alone, would  
 be sufficient to acquit him of either. That he wor-  
 shipped the Son as God, is here expressly asserted :

<sup>b</sup> Ἡ τῆς ἀληθείας οὐσία. Ori-  
 gen probably meant, *substantial*  
*Truth*, or *Truth personified*, i. e.  
 Christ. See my former work,  
 No. 100.

<sup>c</sup> Ἐπερ νενοήκει ὁ Κέλσος τὸ, Ἐγὼ  
 καὶ ὁ Πατὴρ ἓν ἐσμεν, καὶ τὸ ἐν  
 εὐχῇ κ. τ. λ. οὐκ ἂν ᾤετο ἡμᾶς καὶ  
 ἄλλων θεραπεύειν παρὰ τὸν ἐπὶ πᾶσι  
 Θεόν· Ὁ γὰρ Πατὴρ, φησὶν, ἐν ἐμοὶ,  
 καὶ γὰρ ἐν τῷ Πατρὶ. Εἰ δέ τις ἐκ  
 τούτων περισπασθῆσεται, μὴ πη αὐ-  
 τομολοῦμεν πρὸς τοὺς ἀναιροῦντας δύο  
 εἶναι ὑποστάσεις· Πατέρα καὶ Τῖον,  
 ἐπιστησάτω τῷ, Ἦν δὲ πάντων κ. τ. λ.  
 ἵνα θεωρήσῃ τὸ, Ἐγὼ κ. τ. λ. Ἐνα  
 οὖν Θεόν, ὡς ἀποδεδώκαμεν, τὸν Πα-  
 τέρα καὶ τὸν Τῖον, θεραπεύομεν. καὶ

μένει ἡμῖν ὁ πρὸς τοὺς ἄλλους ἀτενὴς  
 λόγος· καὶ οὐ τὸν ἑσαγγέλις γε φα-  
 νέντα, ὡς πρότερον οὐκ ὄντα, ὑπερ-  
 θρησκούμεν· αὐτῷ γὰρ πειθόμεθα τῷ  
 εἰπόντι κ. τ. λ. καὶ οὐχ οὕτω τις  
 ἡμῶν ἐστὶν ἀνδράποδον, ὡς οἶσθαι  
 ὅτι ἡ τῆς ἀληθείας οὐσία πρὸ τῶν  
 χρόνων τῆς τοῦ Χριστοῦ ἐπιφανείας  
 οὐκ ἦν. Θρησκούμεν οὖν τὸν Πατέρα  
 τῆς Ἀληθείας, καὶ τὸν Τῖον τὴν Ἀλή-  
 θειαν, ὄντα δύο τῇ ὑποστάσει πρᾶγ-  
 ματα, ἓν δὲ τῇ ὁμοσίᾳ, καὶ τῇ συμ-  
 φωνίᾳ, καὶ τῇ ταυτότητι τοῦ βουλή-  
 ματος· ὡς τὸν ἑωρακέντα τὸν Τῖον  
 ὄντα ἀπαύγασμα τῆς δόξης, καὶ χα-  
 ρακτῆρα τῆς ὑποστάσεως τοῦ Θεοῦ,  
 ἑωρακέναι ἐν αὐτῷ, ὅντι εἰκόνι τοῦ  
 Θεοῦ, τὸν Θεόν.

he also as plainly declares, that he did not worship two Gods: and though what he says of *the unity of agreement* might appear, if taken by itself, to favour Sabellianism, it will be observed, that he speaks of the Father and the Son being two in *hypostasis*, which can only mean, *in person* or *individuality of existence*. It is important also to remember, that Origen took an active part in the controversy excited by Beryllus, bishop of Bostra in Arabia; and it was principally owing to his arguments, that Beryllus recanted his errors. Eusebius, who relates this circumstance, represents Beryllus as maintaining, “that our Lord and Saviour had no preexistence in individual distinctness of being, before his appearance in the world; and that he had no distinct divinity, but only that of his Father residing in himself<sup>d</sup>.” This was nothing else than the doctrine, which was taught by Sabellius a few years later: and since Origen succeeded in making Beryllus abjure this error, his own orthodoxy and anti-Sabellian sentiments cannot be called in question.

I would again refer the reader to my former work, N<sup>o</sup>. 261, note <sup>b</sup>, where instances are given of Origen’s use of the term *hypostasis*: and I would add the following passage, in which he uses another analogy for the unity of the two persons. Upon those words in Genesis xi. 1, *And the whole earth was one lip, and all had one speech*, he observes, “To those who do not understand the expression, *I and the Father are one*, (John x. 30,) and therefore deny the distinct personality of the Son, I

<sup>d</sup> Τὸν σωτῆρα καὶ Κύριον ἡμῶν μὴ πρῶτευστάναι κατ’ ἰδίαν οὐσίας περιγραφῇ, πρὸ τῆς εἰς ἀνθρώπους ἐπιδημίας· μηδὲ μὴν θεότητα ἰδίαν ἔχειν, ἀλλ’ ἐμπολιτευομένην αὐτῷ μόνῃ τῇ Πατρικῇ. H. E. VI. 33.

“ would quote this passage, *And the whole earth was one lip, and all had one speech*.” Origen evidently meant to adduce this analogy, as shewing that unity may be predicated of persons who have a distinct existence. He did not mean to say, that the particular kind of unity was the same in both cases: but he argued, that unity may exist between persons who are individually distinct.

46. *Origenis in Genesim Hom. XVII. §. 5. vol. II. p. 108.*

I have mentioned at p. 39, that Origen's Homilies upon Genesis only exist in the Latin translation of Rufinus, which cannot be depended upon for accuracy. I have therefore only given references to several places where the word *Trinitas* occurs; and all of which, if literally translated, would demonstrate Origen's belief of a Trinity in unity. The following passage is taken from the same Latin version; and the reader will wonder at the length to which the allegorical interpretation of scripture was carried. But this very circumstance inclines me to think that the passage is genuine, and not an addition of Rufinus; for Origen's propensity to this method of interpretation is too well known: and, as I observed in N<sup>o</sup>. 44. though Rufinus may have altered the language, yet the turn of thought, and the tenor of the argument, must have proceeded from the original author. He is commenting upon that part of the prophecy of Jacob which relates to Judah: *Judah is a lion's whelp—who shall raise him up?* (Gen. xlix. 9.) and after saying, that a

<sup>c</sup> Τοῖς μὴ νοῦσι τὸ, Ἐγὼ καὶ ὁ Πατήρ ἐν ἑσμεν, καὶ διὰ τοῦτο ἀρ-  
νομένους ὑπόστασις ἰδίαν Τίῳ, προσ-  
είσομεν τὸ, Ἦν πᾶσα ἡ γῆ χεῖλος  
ἐν, καὶ φωνὴ μία πᾶσι. In Gen.  
vol. II. p. 34.

mystical exposition is most suited to the place, and that *the lion's whelp* signifies Christ, he proceeds to interpret his being *raised up* of his rising from the dead. He quotes Rom. viii. 11. as shewing that *God* raised him up; and again, his own words in John ii. 19—21. as speaking of *himself* raising up his own body. Origen then observes, “Because he  
 “says that he himself raises up his own temple, and  
 “God is said to have raised him up, the prophet  
 “rightly says, as if struck with awe at such unity  
 “and indivisibility of Father and Son, *Who shall*  
 “*raise him up*?” It is unnecessary to disclaim any agreement with such fanciful expositions of scripture: and I merely quote the passage, as shewing how strongly the doctrine of the Trinity must have been impressed upon the mind of a writer who introduced it upon such an occasion as this.

The Homilies upon Exodus also furnish many remarkable testimonies to the doctrine of the Trinity; but the same doubt exists as to their genuineness, which attaches to the Homilies upon Genesis; for Rufinus expressly mentions, that he had made some additions in his Latin translation of them. I shall therefore only give references to the passages. Hom. V. §. 3. p. 145; Hom. VI. §. 5. p. 148; Hom. VIII. §. 4. p. 158.

The same may be said of the Homilies upon Leviticus. See Hom. XII. §. 3. p. 251; Hom. XIII. §. 4. p. 256; and upon Numbers, Hom. XII. §. 1. p. 313.

‘Quia ergo et ipse se dicit  
 suscitare templum suum, et  
 Deus illum dicitur suscitasse,  
 recte propheta stupore tantæ

Patris et Filii unitatis atque in-  
 discretionis attonitus ait, *Quis*  
*suscitabit eum?*



47. *Origenis in Psalm. XVIII. 6. vol. II. p. 614.*

The following passage may be of use as shewing the interpretation affixed by Origen to certain passages of scripture. The words of the Psalm are, as translated by the LXX. *In the sun hath he set his tabernacle*; upon which Origen observes, “Our Lord is *the sun of righteousness*, and the Father dwelleth in him, according to the words, *I am in the Father, and the Father in me*: (John xiv. 10.) and again, *The Father that dwelleth in me, he doeth the works*: (ib.) and the apostle says, *God was in Christ, reconciling the world unto himself*, (2 Cor. v. 19.<sup>s</sup>)”

48. *Origenis in Psalm. CXXII. 2. vol. II. p. 821.*

Origen gives the following fanciful interpretation of those words, *As the eyes of servants look upon the hand of their masters, &c.* “The servants of their masters, the Father and the Son, are the body and spirit; and the handmaid of her mistress, the Holy Ghost, is the soul; and the three are the Lord our God; for the three are one<sup>h</sup>.” This passage has been advanced in support of the notion, that the disputed text in 1 John v. 7. is genuine, and was read by Origen in his copies of the New Testament. Though this inference will not perhaps be generally allowed, there can be no question as to the writer of this sentence having held the doctrine of the Trinity.

49. *Origenis in Jerem. Homil. XVIII. 9. vol. III. p. 251.*

The Septuagint version of Jeremiah xviii. 14. is

<sup>s</sup> Ὁ κύριος, ἡμῶν ὁ ἥλιος τῆς δικαιοσύνης ἐστίν, ἐν αὐτῷ δὲ κατασκηνοῖ ὁ Πατήρ, κατὰ τὸ κ. τ. λ.

<sup>h</sup> Δοῦλοι κυρίων, Πατρὸς καὶ Υἱοῦ,

Πνεῦμα καὶ σῶμα· παιδίσκη δὲ Κυρίας, τοῦ ἀγίου Πνεύματος, ἡ ψυχὴ. Τὰ δὲ τρία Κύριος ὁ Θεὸς ἡμῶν ἐστίν· οἱ γὰρ τρεῖς τὸ ἓν εἰσιν.

very different from the Hebrew. It begins thus ; *Will breasts fail from the rock?* i. e. will the rock cease to pour out water? and this mention of *water* leads Origen to quote Psalm xlii. 2. *My soul thirsteth for the living God*: upon which he asks, “ Who hath thus thirsted for the breasts of the rock? *but the rock was Christ.* (1 Cor. x. 4.) Who hath thus thirsted for the Holy Ghost, so as to say, *Like as the hart panteth after the fountains of water, so panteth my soul after thee, O God?* (Psalm xlii. 1.) Unless we thirst for the three fountains of water, we shall find no fountain of water. The Jews seem to have thirsted for one fountain of water, which was God: but since they did not thirst for Christ and the Holy Ghost, they are not able to drink even of God. The heretics seem to have thirsted for Christ Jesus; but since they have not thirsted for the Father, who is the God of the Law and the Prophets, for this reason they do not drink even of Jesus Christ. They also, who keep to one God, but set at nought the prophecies, have not thirsted for the Holy Ghost that is in the prophecies. For this reason they do not drink even of the fountain of the Father, nor of Him who cried in the temple and said, *If any man thirst, let him come to me and drink*<sup>1</sup>.

<sup>1</sup> Τίς αὕτως ἐδίψησε Θεόν, ὥστ' ἂν εἰπεῖν, Ἐδίψησεν, κ. τ. λ.; Τίς αὕτως ἐδίψησε τοὺς μαστοὺς τῆς πέτρας; Ἡ πέτρα δὲ ἦν ὁ Χριστός. Τίς αὕτως ἐδίψησεν ἀγίου Πνεύματος, ὥστ' ἂν εἰπεῖν, Ὁν τρόπον κ. τ. λ.; Ἐὰν μὴ τὰς τρεῖς πηγὰς τῶν ὑδάτων διψήσωμεν, οὐδεμίαν πηγὴν τῶν ὑδάτων εὐρήσωμεν. Ἐδοξαν δεδιψηκέναι μίας πηγῆς τῶν ὑδάτων τοῦ Θεοῦ Ἰου-

δαῖοι· ἐπειδὴ δὲ οὐκ ἐδίψησαν τὸν Χριστὸν καὶ τὸ ἅγιον Πνεῦμα, οὐκ ἔχουσι πικρὴν οὐδὲ ἀπὸ τοῦ Θεοῦ. Ἐδοξαν δεδιψηκέναι οἱ ἀπὸ τῶν αἱρέσεων Χριστὸν Ἰησοῦν· ἀλλ' ἐπεὶ οὐκ ἐδίψησαν τὸν Πατέρα, ὅντα νόμου καὶ προφητῶν Θεόν, διὰ τοῦτο οὐ πίνουσιν οὐδὲ ἀπὸ Ἰησοῦ Χριστοῦ. Οἱ δὲ ἕνα μὲν τηροῦντες Θεόν, ἐξουδαῖοντες δὲ τὰς προφητείας, οὐκ ἐδίψησαν τὸ

“ (John vii. 37.)” It is plain that the three fountains of water are the three persons of the Trinity; and that Origen considered a belief in each of them to be indispensable.

50. *Origenis in Ezech. Homil. IV. §. 5. p. 372.*

“ When you belong to Christ, you will belong “ also to the Almighty Father; for they are one “ and of an united nature<sup>k</sup>.” These homilies upon Ezekiel are preserved only in the Latin version of Jerom; but he speaks of having translated them faithfully, and I therefore quote from them this very strong expression, which has a close agreement with the following.

51. *Origenis in Matthæum, tom. XIII. §. 19. vol. III. p. 597.*

Upon those words of our Saviour, *Whosoever shall receive this child in my name, receiveth me*, Luke ix. 48. Origen immediately adds, “ Then, “ since the Father is inseparable from the Son, He “ is with the person who receives the Son<sup>l</sup>.”

52. *Origenis in Matthæum, tom. XVII. §. 14. vol. III. p. 789.*

I have shewn in N<sup>o</sup>. 45. that Origen’s belief concerning our Saviour was decidedly opposed to Sabellianism. The following passage will prove the point still farther. Having observed that the multitude, who looked upon Jesus as a prophet, (Matt. xxi. 46.) did not rightly or perfectly understand him, he continues, “ We must not think that those “ are *for him* who have false conceptions concern-

Πνεῦμα τὸ ἄγιον τὸ ἐν τοῖς προφήταις. Διὰ τοῦτο οὐ πλῆνται οὐδὲ ἀπὸ τῆς πηγῆς τῆς πατρικῆς, οὐδὲ ἀπὸ τοῦ κεκραγόντος κ. τ. λ.

<sup>k</sup> Cum fueris Christi, eris et

omnipotentis Patris, quia unum sunt unitæque naturæ.

<sup>l</sup> Εἴτ’ ἐπεὶ ἀχάριστός ἐστι τοῦ Τίτου ὁ Πατήρ, γίνεται παρὰ τῷ δεξαμένῳ τὸν Τίτον.

“ing him; such as those who confound the idea of  
 “Father and Son, fancying the Father and Son to  
 “be one in person<sup>m</sup>, distinguishing the one subject  
 “in conception only and in the names<sup>n</sup>.”

53. *Origenis in Lucam Hom.* XXV. vol. III.

p. 962.

Origen's homilies upon St. Luke exist only in a Latin translation, which was made by Jerom: but there is every reason to think that he translated them literally: and the following passage shews very plainly what was Origen's opinion concerning the third person of the Trinity. It is also curious, as presenting an instance of that wild and irrational method of interpretation which was pursued by the Gnostics. “Others, when they read, *I will send you a Comforter, the Spirit of Truth*, (John xiv. 16.) do not understand a person who is third after the Father and the Son, and a divine and sublime nature, but the apostle Paul<sup>o</sup>.”

54. *Origenis in Joannem*, tom. II. §. 6. vol. IV.

p. 60.

I have had occasion to observe, that the sentiments of Origen concerning the Trinity have furnished matter for much discussion among ancient and modern writers; and that he has been charged with using expressions concerning the Son and the Holy Ghost which are inconsistent with the orthodox notion of their divinity. I have ventured, in

<sup>m</sup> Ὑποστάσει. See my former work, No. 261.

<sup>n</sup> Οὐ νομιστέον γὰρ εἶναι ὑπὲρ αὐτοῦ τοὺς τὰ ψεῦδη φρονοῦντας περὶ αὐτοῦ· ὅτι οὐκ εἰσιν οἱ συγχέοντες Πατρός καὶ Υἱοῦ ἔννοιαν, καὶ τῇ ὑποστάσει ἓνα διδόντες εἶναι τὸν Πατέρα καὶ τὸν Υἱόν, τῇ ἐκείνῃ μόνῃ καὶ τοῖς

ὀνόμασι διασπῶντες τὸ ἐν ὑποκειμένον.

<sup>o</sup> Alii legentes, *Mittam vobis Advocatum Spiritum veritatis*, nolunt intelligere tertiam personam a Patre et Filio, et divinam sublimemque naturam, sed apostolum Paulum.

concurrence with bishop Bull, to question the justice of the attacks which have been made upon Origen on these points: and the following is perhaps one of the passages, in which he has been suspected of lowering the third person in the Trinity to the rank of a created being. He is commenting upon those words at the beginning of St. John's Gospel, *All things were made by him*, (i. 3.) and he allows himself to enter into a discussion which might well have been avoided.

“ If it is true, that *all things were made by him*,  
 “ we must inquire whether the Holy Ghost was  
 “ made by him: for as it seems to me, if a person  
 “ says that the Holy Ghost was made, and if he  
 “ grants that all things were made by the Logos, he  
 “ must necessarily admit that the Holy Ghost was  
 “ also made by the Logos, the latter preceding him  
 “ in order of time. But if a person does not choose  
 “ to say that the Holy Ghost was made by Christ,  
 “ it follows that he must call him unproduced, if  
 “ he thinks that this passage in the Gospel is true.  
 “ But there may be also a third opinion, beside that  
 “ of admitting that the Holy Ghost was made by  
 “ the Logos, and that of supposing him to be un-  
 “ created<sup>p</sup>, namely, the notion of there being no  
 “ substantial individual existence of the Holy Ghost  
 “ distinct from the Father and the Son<sup>q</sup>.——We,  
 “ however, being persuaded that there are three hy-

<sup>p</sup> The word here is *ἀγένητον*, though a few lines above it is *ἀγέννητον*: and since Origen was in each case noticing the same opinion, we might have expected him to use the same terms. The evidence of MSS. is very

little in these cases, and I should be inclined to read *ἀγένητον* in both places. In the translation I have followed the Benedictine edition.

<sup>q</sup> This is clearly the Sabellian doctrine.

“ postases, [persons,] the Father, the Son, and the  
 “ Holy Ghost, and believing that nothing is unpro-  
 “ duced beside the Father, adopt this as the more  
 “ pious and the true opinion, that all things being  
 “ made by the Logos, the Holy Ghost is more  
 “ honourable than all of them, and more so in rank  
 “ than all the things which were made by the Fa-  
 “ ther through Christ. And perhaps this is the  
 “ reason why he is not also called the very Son of  
 “ God, there being only one who by nature and  
 “ origin is Son, viz. the only-begotten, who seems  
 “ to have been necessary to the Holy Ghost, and to  
 “ have assisted in forming his hypostasis, not only  
 “ that he might exist, but also that he might have  
 “ wisdom, and reason, and righteousness, and what-  
 “ ever else we suppose him to have, according to his  
 “ participation in those qualities which we have  
 “ before mentioned as attributed to Christ.”

Ἡ Ἐξεταστίων δὲ ἀληθοῦς ὄντος  
 τοῦ, Πάντα δι’ αὐτοῦ ἐγένετο, εἰ καὶ  
 τὸ Πνεῦμα τὸ ἅγιον δι’ αὐτοῦ ἐγένετο.  
 Οἶμαι γὰρ ὅτι τῷ μὲν φάσκοντι γενη-  
 τὸν αὐτὸ εἶναι, καὶ προειμένῳ τὸ,  
 Πάντα δι’ αὐτοῦ ἐγένετο, ἀναγκαῖον  
 παραδέξασθαι ὅτι τὸ ἅγιον Πνεῦμα  
 διὰ τοῦ Λόγου ἐγένετο, πρεσβυτέρου  
 παρ’ αὐτὸ τοῦ Λόγου τυγχάνοντος. Τῷ  
 δὲ μὴ βουλομένῳ τὸ ἅγιον Πνεῦμα  
 διὰ τοῦ Χριστοῦ γεγονέναι, ἔπεται τὸ  
 ἀγέννητον αὐτὸ λέγειν, ἀληθῆ τὰ ἐν  
 τῷ εὐαγγελίῳ ταῦτα εἶναι κρίνοντι.  
 Ἔσται δὲ τις καὶ τρίτος παρὰ τοὺς  
 δύο, τὸν τε διὰ τοῦ Λόγου παραδεχό-  
 μενον τὸ Πνεῦμα τὸ ἅγιον γεγονέναι,  
 καὶ τὸ ἀγέννητον αὐτὸν εἶναι ὑπολαμ-  
 βάνοντα, δογματίζων μηδὲ οὐσίαν  
 τινὰ ἰδίαν ὑφεστάναι τοῦ ἁγίου  
 Πνεύματος ἑτέραν παρὰ τὸν Πατέρα  
 καὶ τὸν Υἱόν. — Ἡμεῖς μέντοιγε

τρῆς ὑποστάσεις πειθόμενοι τυγχά-  
 νειν, τὸν Πατέρα, καὶ τὸν Υἱόν, καὶ  
 τὸ ἅγιον Πνεῦμα, καὶ ἀγέννητον μη-  
 δὲν ἕτερον τοῦ Πατρὸς εἶναι πιστεύ-  
 οντες, ὥς εὐσεβέστερον καὶ ἀληθές,  
 προσείμεθα τὸ, πάντων διὰ τοῦ Λό-  
 γου γενομένων, τὸ ἅγιον Πνεῦμα πάν-  
 των εἶναι τιμώτερον, καὶ τάξει πάν-  
 των τῶν ἐπὶ τοῦ Πατρὸς διὰ Χριστοῦ  
 γεγενημένων. Καὶ τάχα αὕτη ἐστὶν  
 ἡ αἰτία τοῦ μὴ καὶ αὐτωὶν χρημα-  
 τίζειν τοῦ Θεοῦ, μόνου τοῦ Μονογε-  
 νοῦς φύσει Υἱοῦ ἀρχῆθεν τυγχάνοντος,  
 οὗ χρῆζειν ἔοικε τὸ ἅγιον Πνεῦμα,  
 διακονῶντες αὐτοῦ τῇ ὑποστάσει, οὐ  
 μόνον εἰς τὸ εἶναι, ἀλλὰ καὶ σοφὸν  
 εἶναι καὶ λογικόν, καὶ δίκαιον, καὶ  
 πᾶν ἱστιοῦν χρὴ αὐτὸ τοῦν τυγχά-  
 νειν, κατὰ μετοχὴν τῶν προειρημένων  
 ἡμῖν Χριστοῦ ἐκινουῶν.

Such is this extraordinary, and I must add, unfortunate, passage of Origen, which I have quoted at length, and have endeavoured to translate with the utmost fairness. If the reader should decide from it, that Origen did not believe the eternity of the Holy Ghost, he will think that the enemies of Origen were not without grounds when they questioned his orthodoxy. It is not my intention entirely to exculpate him. He is at least guilty of indiscretion in entering upon such perilous ground; and in speculating so deeply upon points, which after all must elude the grasp of human ideas and phraseology. But the testimony of Origen, even in this passage, is not without its value in the controversies which have arisen concerning the third person in the Trinity. In the first place, he distinctly notices the Sabellian hypothesis, and as distinctly declares that he did not maintain it. He held that there are three *hypostases* in the Trinity: which expression, as I have already explained it, can only mean that there are three *persons*. Secondly, he says that the relation between the Father and the Holy Ghost is such, that it would scarcely be improper to call the Holy Ghost the *Son* of the Father. He gives a reason why such a term is not applied; but he would never have said this, if he had believed the Holy Ghost, in the common sense of the term, to be *a creature*. Thirdly, what he says of nothing being *unproduced* (ἀγέννητον) except the Father, is strictly orthodox, and has always been the doctrine of the catholic church. The Son and the Holy Ghost have always been said to be derived from the Father; the one by generation, the other by procession: neither of them is self-existent,

and therefore neither of them is unproduced: but this doctrine was never considered to be incompatible with the eternity of the Son or the Holy Ghost\*. Origen seems to have considered himself bound by those words of St. John, *All things were made by him*, to include the Holy Ghost among the things which were made by Christ: and it was this which led him into his dangerous speculation. But the word which we translate, *were made*, does not necessarily imply *creation* in the ordinary sense of the term: it means, *were called into existence*: and though Origen undoubtedly understood from this passage, that the world was created by Christ, yet he makes an express distinction between the Holy Ghost and the works of creation. It appears from this passage, that he would have said of the Holy Ghost, *ἐγένετο διὰ Χριστοῦ*: and the western church never held any other doctrine, than that the Holy Ghost proceeded *from* the Father *by* the Son. Whether this was the notion which Origen meant to express, I would leave to others to decide. His words are certainly not opposed to it: and though I would again repeat my regret that he entered into such speculations, I must add, that neither Sabellians, Arians, nor Socinians can claim the authority of Origen as supporting their tenets. If he erred, it was a peculiar error of his own: and I would caution the reader not to draw his inference from this particular passage, till he has compared it with the other extracts from works of the same writer.

If we could be certain, that Origen's commentary upon the Epistle to the Romans was faithfully translated by Rufinus, the following passage might

\* See Bull, *Def. Fid. Nic.* Sect. iv.



be quoted as shewing his sentiments concerning the eternity of the Holy Ghost: but for the reasons alleged in my former work, I do not bring any separate testimony from this treatise. I can hardly, however, imagine that Rufinus inserted the whole of the following passage, or that the substance of it at least was not to be found in the original work of Origen. "I know that some persons misunderstanding *the newness of the Spirit*, (Rom. vii. 6.) "have perverted it, to prove that the Spirit is something new, as not having existed before, and not "known in ancient times: in which they are not "aware that, they are guilty of very grievous blasphemy. For this very Spirit is in the Law, he is "in the Gospel, he is always with the Father and "the Son, he always is, and was, and will be, as the "Father and the Son<sup>t</sup>."

55. *Origenis in Joannem*, tom. X. §. 21. vol. IV. p. 199.

The sentiments of Origen concerning the Sabellian hypothesis are expressed with equal plainness in the present quotation. "But since some persons are "perplexed when they come to the question of the "Father and the Son, adducing this passage, *We "are found false witnesses of God, because we "have testified of God, that he raised up Christ, "whom he raised not up, &c.* (1 Cor. xv. 15.) and "other similar passages, which prove that he who "raised was different from him who was raised;

<sup>t</sup> *Novitatem sane spiritus scio quosdam male intelligentes illuc traxisse, ut dicerent novum esse Spiritum, tanquam qui ante non fuerit, nec veteribus innotuerit: et nesciunt se in hoc gravissime*

blasphemare. Ipse enim Spiritus est in lege, ipse in Evangelio, ipse semper cum Patre et Filio est, et semper est et erat et erit, sicut Pater et Filius. VI. 7. p. 580.

“ and this, *Destroy this temple, and in three days*  
 “ *I will raise it up*; (John ii. 19.) from which they  
 “ think to prove, that the Son does not differ nume-  
 “ rically” [personally] from the Father; but that  
 “ both being one, not only in essence, but also in  
 “ subject, are called Father and Son, according to  
 “ certain different ideas, but not in person; we must  
 “ quote against them, in the first place, the passages  
 “ which preeminently prove the Son to be different  
 “ from the Father<sup>u</sup>.”

56. *Origenis in Joannem*, tom. XIX. §. 1. vol. IV.  
 p. 282.

“ I must observe, that our Saviour sometimes  
 “ speaks of himself as if he was speaking of a man,  
 “ and sometimes as if of a nature which is more  
 “ divine, and united to the unbegotten nature of the  
 “ Father<sup>v</sup>.”

57. *Origenis in Joannem*, tom. XX. §. 16. p. 330.

Origen compares the declaration of our Saviour,  
*I proceeded forth and came from God*, (John viii.  
 42.) with that passage in Micah, (i. 3.) *Behold the*  
*Lord cometh forth out of his place*: and though we  
 may not agree with him in seeing a resemblance be-  
 tween the two passages, we cannot mistake his sen-  
 timents concerning the unity of the Father and the  
 Son. “ When the Son is in the Father, *being in*

<sup>u</sup> Ἀριθμῶ. See N<sup>o</sup>. 5. p. 24.

<sup>x</sup> Ἐπεὶ δὲ οἱ συγχεόμενοι ἐν τῇ  
 περὶ Πατρὸς καὶ Υἱοῦ τέτρω, συνά-  
 γοντες τὸ, Εὐρισκόμεθα κ. τ. λ. καὶ  
 τὰ τούτοις ὁμοία δηλοῦντα ἕτερον εἶ-  
 ναι τὸν ἐγγείραντα παρὰ τὸν ἐγγηγε-  
 μένον, καὶ τὸ, Λύσατε κ. τ. λ. οἶον  
 τὸ [οἶοντα] ἐκ τούτων παρίστασθαι  
 μὴ διαφέρειν τῇ ἀριθμῶ τὸν Υἱὸν τοῦ  
 Πατρὸς, ἀλλ’ ἓν, οὐ μόνον οὐσία,  
 ἀλλὰ καὶ ὑποκειμένῳ τυγχάνοντα

ἀμφοτέρους, κατὰ τινὰς ἐπιτολάς δια-  
 φόρους, οὐ κατὰ ὑπόστασιν λέγεσθαι  
 Πατέρα καὶ Υἱόν, λεκτέον πρὸς αὐ-  
 τοὺς πρῶτον μὲν τὰ προηγουμένως  
 κατασκευαστικὰ ῥητὰ τοῦ ἕτερον εἶ-  
 ναι τὸν Υἱὸν παρὰ τὸν Πατέρα.

<sup>v</sup> Λεκτέον δὲ πρὸς ταῦτα ὅτι ὁ  
 σωτὴρ ὅτε μὲν περὶ ἑαυτοῦ, ὡς περὶ  
 ἀνθρώπου διαλέγεται, ὅτε δὲ ὡς περὶ  
 θειοτέρας φύσεως, καὶ ἡνωμένης τῇ  
 ἀγεννήτῳ τοῦ Πατρὸς φύσει.

*the form of God, before he lowered himself, God is as it were his place: and if any one thinks of him, who, before he humbled himself, was in the preeminent form of God, he will see his Son, who had not as yet come forth from God, and the Lord, who had not yet come forth out of his place. But when with this condition of the Son he compares that which results from his taking the form of a servant by humbling himself, he will understand how the Son of God proceeded forth and came to us, and became as it were out of him who sent him, though in another sense the Father did not leave him alone, but is with him, and is in the Son, as he also is in the Father. And unless you understand in another sense, that the Son is in the Father, as he was before he came forth from God, there will seem to be a contradiction between his coming forth from God, and the person who came forth from God being still in God. Others have explained the words I proceeded forth from God, as I was begotten by God, who go on to say that the Son was begotten of the substance of the Father; as if the Father had his substance lessened and made deficient by the substance of his Son, which he had before——. These persons also say, that the Father and the Son are corporeal, and that the Father is divided, which are the notions of men who have not the most distant conception of an invisible and incorporeal nature, which is properly his substance. It is plain also, that they ascribe bodily place to the Father, and suppose the Son to have come bodily upon earth by changing from one place to another, and do not look upon it as a change merely from*

"one condition to another, as we understand it<sup>z</sup>." This remarkable passage may be added to the many which were quoted in my former work, N<sup>o</sup>. 70. concerning the meaning of St. Paul in Phil. ii. 5—11. It removes all doubt as to Origen believing in the preexistence of Christ, and shews that he believed him in that previous state to have been united to God.

It has been argued from this passage<sup>a</sup>, that Origen did not believe the Son to be of the same substance with the Father, because he condemns the opinion of those "who said that the Son was begotten of the substance of the Father." But this is entirely to mistake the meaning of Origen, who only condemned those persons who supposed the substance of God to be diminished by the substance

<sup>z</sup> "Ὅτε ὁ Υἱὸς ἐν τῇ Πατρὶ ἐστίν, ἐν μορφῇ Θεοῦ ὑπάρχων, πρὶν ἑαυτὸν κενῶσαι, οἷονεὶ τόπος αὐτοῦ ἐστὶν ὁ Θεός· καὶ εἴ τις γε νοήσαι τὸν πρὸ τοῦ κενῶσαι ἑαυτὸν ἐν τῇ προηγουμένη ὑπάρχοντα Θεοῦ μορφῇ, ὅφεται τὸν μηδέπω ἐξεληλυθότα ὑπὸ τοῦ Θεοῦ Υἱὸν αὐτοῦ, καὶ Κύριον τὸν μηδέπω ἐκπορευόμενον ἐκ τοῦ τόπου ἑαυτοῦ. Ἐπὶ δὲ ἐκείνῃ τῇ καταστάσει τοῦ Υἱοῦ συγκρίνη τὴν ἐκ τοῦ ἀνειληφέναι τὴν τοῦ δαύλου μορφὴν ἑαυτὸν κενώσαντα, συνήσει πῶς ὁ Υἱὸς τοῦ Θεοῦ ἐξῆλθε, καὶ ἦκε πρὸς ἡμᾶς, καὶ οἷονεὶ ἔξω γεγένηται τοῦ πέμψαντος αὐτόν· εἰ καὶ κατ' ἄλλον τρόπον οὐκ ἀφῆκεν αὐτὸν μόνον ὁ Πατήρ, ἀλλὰ μετ' αὐτοῦ ἐστὶ, καὶ ἐστὶν ἐν τῇ Τίφ, ὥσπερ καὶ αὐτὸς ἐν τῇ Πατρὶ. Καὶ εἰ μὴ κατ' ἄλλον γε τρόπον νοήσαις εἶναι τὸν Υἱὸν ἐν τῇ Πατρὶ, ὥς ἦν πρὶν ἐξέλθῃ ἀπὸ τοῦ Θεοῦ, δοξεῖ περιέχειν μάχην τὸ καὶ ἐξεληλυθέναι ἀπὸ τοῦ Θεοῦ, καὶ εἶναι τὸν ἐξεληλυθότα ἀπὸ τοῦ Θεοῦ, ἔτι ἐν τῇ Θεῷ.

"Ἄλλοι δὲ τὸ, Ἐξῆλθον ἀπὸ τοῦ Θεοῦ, διηγήσαντο ἀντὶ τοῦ, Γεγέννημαι ἀπὸ τοῦ Θεοῦ, οἷς ἀκολουθεῖ ἐκ τῆς οὐσίας φάσκειν τοῦ Πατρὸς γεγενῆσθαι τὸν Υἱόν, οἷονεὶ μειουμένου καὶ λείποντος τῆς οὐσίας, ἢ πρότερον εἶχε, τοῦ Υἱοῦ.— Ἀκολουθεῖ δὲ αὐτοῖς καὶ σῶμα λέγειν τὸν Πατέρα καὶ τὸν Υἱόν, καὶ διηγήσθαι τὸν Πατέρα, ὥσπερ ἐστὶ δόγματα ἀνθρώπων, μὴδ' ὄναρ φύσιν ἀόρατον καὶ ἀσώματον πεφαντασμένων, οὔσαν κυρίως οὐσίαν· οὗτοι δὲ ἔηλον ἔτι ἐν σωματικῇ τόπῳ δώσουσι τὸν Πατέρα, καὶ τὸν Υἱὸν τόπον ἐκ τόπου ἀμείψαντα σωματικῶς ἐπιδεδημηκέναι τῷ βίῳ, καὶ οὐχὶ κατάστασιν ἐκ καταστάσεως, ὥσπερ ἡμεῖς ἐξεληλάμεν. Compare Origen de Princip. l. iv. c. ult. §. 28. p. 189. as quoted in my former work, N<sup>o</sup>. 178.

<sup>a</sup> Jackson, in his Dissertation, prefixed to his edition of Novatian, p. xlix.

of the Son being taken from it. The proofs of Origen believing in the consubstantiality of the Father and Son will be found in N<sup>o</sup>. 44.

With respect to Origen's commentary upon the Epistle to the Romans, since it only exists in the translation of Rufinus, which can be proved to be by no means literal, I shall only give references to the following places, where some strong expressions will be found in support of the doctrine of the Trinity. Lib. I. §. 16. p. 472. Lib. III. §. 8. p. 514. Lib. IV. §. 9. p. 540. ib. §. 10. Lib. VIII. §. 5. p. 626. But Basil has preserved a fragment of the original Greek, in which Origen expressly speaks of "the divinity of the Holy Spirit<sup>b</sup>."

## CYPRIANUS, A. D. 250.

58. *Cypriani Epist.* LXXIII. p. 131.

I observed, in N<sup>o</sup>. 39, that the word *Trinitas* is often applied by Tertullian to the three persons of the Godhead. Cyprian, who was bishop of the church, to which Tertullian belonged, used it in the same sense, as may be seen in the following passage. "When the Lord sent forth his disciples after his resurrection, he instructed and taught them how they were to baptize, saying, *All power is given unto me in heaven and in earth: go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* (Matt. xxviii. 18.) He implies a Trinity, by the mystery of which all nations were baptized<sup>c</sup>." We find the same sentiment repeated,

<sup>b</sup> De Spiritu S. c. 29. Αἱ ἱεραὶ τῆτος.

δυνάμεις χωρητικαὶ τοῦ ποιοῦντος,  
καὶ τῆς τοῦ ἀγίου πνεύματος θεό-

<sup>c</sup> Dominus post resurrectionem discipulos suos mittens

and the same use of the word *Trinitas*, in another part of this epistle. “ When after the resurrection  
 “ the apostles are sent by the Lord to all nations,  
 “ they are commanded to baptize them in the name  
 “ of the Father, and of the Son, and of the Holy  
 “ Ghost. How then do some say, that a Gentile  
 “ who is baptized out of the church, and even con-  
 “ trary to the church, provided it be done in the  
 “ name of Jesus Christ, any where and in any man-  
 “ ner, can obtain remission of sins, when Christ  
 “ himself orders all nations to be baptized in the  
 “ full and united Trinity<sup>d</sup>?”

59. *Cypriani Epist. LXXIII. p. 133.*

Cyprian, as is well known, was inclined not to allow the validity of baptism administered by heretics: and the opinion of the early church concerning baptism, as well as concerning the Trinity, may be illustrated by the following passage. He asks,  
 “ If they are not in the church, and what is more,  
 “ if they act contrary to the church, how can they  
 “ baptize with the baptism of the church? For it  
 “ is no small and trifling concession which is made  
 “ to heretics by our admitting their baptisms, since  
 “ from thence begins the source of all faith, the  
 “ saving entrance to the hope of eternal life, and  
 “ acceptance with God for His servants who are to  
 “ be purified and made alive. For if a person may  
 “ be baptized by heretics, he may therefore, obtain  
 “ remission of sins. If he obtains remission of sins,  
 “ he is also sanctified, and made the temple of God.

quemadmodum baptizare debe-  
 rent instruxit et docuit, dicens,  
*Data est mihi* &c. Insinuat  
 Trinitatem, cujus sacramento

gentes baptizarentur.

<sup>d</sup> — quando ipse Christus  
 gentes baptizari jubeat in plena  
 et adunata Trinitate, p. 135.

“ If he is sanctified and made the temple of God, I ask, of what God? If you say, of the Creator, I say that he cannot, because he does not believe in him. If you say, of Christ, I say that neither can he, who denies Christ to be God, be made the temple of Christ. If you say, of the Holy Ghost, since the three are one, I ask, how can the Holy Ghost be reconciled to him, who is at enmity either with the Son or the Father<sup>e</sup>?” It is plain, that Cyprian was speaking of the Gnostic heretics, who made the supreme God, and the creator of the world, to be two different beings: but the passage is most valuable, as shewing that Cyprian considered the name of God to apply to the Son and the Holy Ghost, as much as to the Father.

The words, “*cum tres unum sint*,” *since the three are one*, have also been quoted as one of the proofs, that 1 John v. 7. was found in the copies of the New Testament used by Cyprian: but the strongest passage in favour of that text is in the treatise *de unitate ecclesiæ*, where after making several observations in support of unity, he adds, “The Lord says, *I and the Father are one*: (John x. 30.) and again it is written of the Father and the Son and the Holy Ghost, *And these three are one*<sup>f</sup>.” It certainly appears from this passage, that Cyprian meant to quote the words, “*et hi tres unum sunt*,”

<sup>e</sup> Si sanctificatus est, si templum Dei factus est, quæro, cujus Dei? Si Creatoris, non potuit, quia in eum non credit. Si Christi, nec hujus fieri potuit templum, qui negat Deum Christum. Si Spiritus Sancti, cum tres unum sint, quomodo

Spiritus Sanctus placatus esse ei potest, qui aut Filii aut Patris inimicus est?

<sup>f</sup> Et iterum de Patre et Filio et Spiritu Sancto scriptum est, Et hi tres unum sunt. Page 195—6.

as *written* somewhere or other in the New Testament: and it is not denied by any person, that these words, or others equivalent to them, are written in 1 John v. 8: the question is, whether they are also written in 1 John v. 7. Those, who oppose the genuineness of the seventh verse, contend, that Cyprian meant to allude to the eighth verse; and that following the figurative interpretation, which was used by many of the fathers, he chose to say of the eighth verse, that *it is written*, i. e. it is to be interpreted, *of the Father, Son, and Holy Ghost*. Facundus, a bishop of the African church in the 6th century, appears to have understood Cyprian in this way. He writes as follows: “The apostle John in his Epistle writes thus of the Father, and the Son, and the Holy Ghost, *There are three that bear witness on earth, the spirit, the water, and the blood; and these three are one; by the spirit signifying the Father, by the water the Holy Ghost, and by the blood the Son*. Which testimony of the apostle John, Cyprian, in an epistle or book, which he wrote concerning the Trinity, understands to have been said of the Father, and the Son, and the Holy Ghost: for he says &c. &c.” and then he quotes the very words of Cyprian in this passage.

I would observe upon this quotation from Facun-

§ Defens. I. 3. Joannes Apostolus in epistola sua de Patre et Filio et Spiritu Sancto sic dicit, *Tres sunt, qui testimonium dant in terra, spiritus, aqua et sanguis, et hi tres unum sunt: in spiritu significans Patrem — in aqua vero Spiritum Sanctum significans, — in*

*sanguine vero Filium significans. — Quod tamen Joannis Apostoli testimonium B. Cyprianus Carthaginensis antistes et martyr in epistola, sive libro, quem de Trinitate scripsit, de Patre et Filio et Spiritu Sancto dictum intelligit. Ait enim, “ Dominus &c.”*



dus, that two things are undeniable: 1. that Facundus himself interpreted *the spirit, the water, and the blood*, of the Father, the Son, and the Holy Ghost; and that he does not quote the seventh verse, but only the eighth. 2. That he also understood Cyprian to have given the same figurative interpretation to the three witnesses mentioned in the eighth verse. It will perhaps be observed, that Facundus quotes Cyprian's Epistle or Book *de Trinitate*, whereas the words cited above are taken from the treatise *de Unitate Ecclesiæ*. But this does not really make any difference: for the words quoted by Facundus are precisely the same which are read in the treatise *de Unitate Ecclesiæ*: and though we might think, that Cyprian inserted the same passage in two different works, still Facundus would have made the same remark upon each of them, and would have said, that Cyprian gave a figurative interpretation to the eighth verse. The question to be decided is, whether Facundus was right in this representation of Cyprian's meaning; i. e. whether Cyprian, when he said, "et iterum de Patre et Filio et Spiritu Sancto scriptum est, *Et hi tres unum sunt*," meant to say, that what we read of *the spirit, the water, and the blood*, is written and is to be understood of *the Father, the Son, and the Holy Ghost*. If we adopt this notion, the testimony of Cyprian is to be withdrawn from the number of those writers, who support the genuineness of the text: and it cannot be denied, that many of the fathers were fond of giving an allegorical meaning to the three witnesses mentioned in the eighth verse. It has been said in answer to this, that the custom of allegorizing this passage did not exist so early

as the time of Cyprian: but whoever will refer to Origen's Eighth Homily on Leviticus, §. 10 and 11, will find him alluding to *the mystery* of the water and blood, and quoting St. John as saying in his epistle, "that *purification* is made in the water and "the blood and the spirit<sup>h</sup>:" after which he proceeds to other allegories upon the number *three*, and concludes with saying, "So that in every instance we are to understand that *purification* can "not be made without the *mystery* of the Trinity<sup>i</sup>." This seems to leave no doubt, that Origen saw the mystery of the Trinity in the spirit, the water, and the blood: but if the Trinity had actually been mentioned in the verse preceding, it is hardly possible that Origen would not have quoted it, or would have been contented with proving the mystery by inference and allegory.

I have no inclination to dwell longer upon this disputed passage; and my subject does not require me to do so, except so far as the testimonies of the fathers are concerned. But having been led to consider the internal evidence in my Bampton Lectures<sup>k</sup>, I would only observe, that the external evidence is capable of being summed up in a few words. There are only four Greek MSS. in existence which are known to contain the text: 1. Codex Ravii, which is at Berlin, and which has been proved to be a transcript of the Complutensian Polyglot<sup>l</sup>.

<sup>h</sup> Quod Joannes ponit in epistola sua, et dicit purificationem fieri in aqua, et sanguine et spiritu. Vol. II. p. 234.

<sup>i</sup> Ut ubique intelligamus purificationem fieri non posse sine mysterio Trinitatis, p. 235.

<sup>k</sup> Note 85. p. 522.

<sup>l</sup> See La Croze, *Thes. Epist.* Vol. III. p. 2. and particularly Untersuchung der Ravischen Griechischen Handschrift des Neuen Testaments, von G. G. Pappelbaum. Berlin 1785.

2. Codex Guelpherbytanus D. (N<sup>o</sup>. 131 of Michaelis.) One of the MSS. preserved at Wolfenbittel; but it is acknowledged to have been written in the seventeenth century, and is therefore deserving of no notice. 3. Codex Montfortianus, now at Dublin, the date of which has been controverted; but it is generally placed in the fifteenth century, if not still later. 4. Codex Ottobonianus, in the Vatican, which has only been collated lately at the suggestion of the bishop of Salisbury, through whose kindness I have received a facsimile of the disputed passage. There are therefore only two MSS. which in a critical point of view can be said to contain the text: and it is remarkable, that neither of these MSS. have furnished the text of our modern printed editions: and what is still more striking, *the text, as it now stands, is not to be found in any MS. whatever.* The latter fact will appear still plainer, if the evidence is also summed up concerning the printed editions.

The earliest edition of the Greek Testament, which contains the text, is in the Complutensian Polyglot, which seems to have been printed in 1514, but was not published till 1520 or 1522. In the interval between these periods, Erasmus published his first edition of the Greek Testament, in 1516; but it did not contain the disputed verse: neither did his second edition, which appeared in 1519: but in 1522 he put out a third edition, in which the seventh verse is inserted upon the authority of a "Codex Britannicus," which is generally conceived to be the Codex Monfortianus; for the text, as printed by Erasmus, agrees exactly with the latter MS. but the text of the Complutensian edition is different;

and neither of them agrees with the text of our modern printed editions. Erasmus altered the text in his subsequent editions, by prefixing the article respectively to the three words, πατήρ, λόγος, and πνεῦμα, though neither of the two existing MSS. contains this addition. Robert Stephens also in 1546 printed the text, as it stood in the later editions of Erasmus, making only the slight variation of ἅγιον πνεῦμα for πνεῦμα ἅγιον, though the latter, it will be observed, is the reading of both the existing MSS. The edition of R. Stephens has formed the basis of all subsequent editions; and the disputed passage, as it now stands, follows the reading of Stephens.

The substance of what has been said will appear plainer by the following table, which contains the readings of the two MSS. Montfortianus and Ottonianus; together with those of the Complutensian edition, the fifth edition of Erasmus, and that of R. Stephens, which last may be called the *textus receptus*: but since all these authorities agree in the first words of the seventh verse, ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, they may be omitted in this comparative view.

Codex Montfortianus. Erasmi ed. tertia.	Codex Ottonianus.	Ed. Complut.	Erasmi ed. quinta.	Ed. R. Stephani. Textus receptus.
ἐν τῷ οὐρανῷ	ἀπὸ τοῦ οὐρανοῦ	ἐν τῷ οὐρανῷ	ἐν τῷ οὐρανῷ	ἐν τῷ οὐρανῷ
πατήρ	πατήρ	ὁ πατήρ	ὁ πατήρ	ὁ πατήρ
λόγος	λόγος	καὶ ὁ λόγος	ὁ λόγος	ὁ λόγος
καὶ πνεῦμα ἅγιον	καὶ πνεῦμα ἅγιον	καὶ τὸ ἅγιον πνεῦμα	καὶ τὸ πνεῦμα ἅγιον	καὶ τὸ ἅγιον πνεῦμα
καὶ οὗτοι οἱ τρεῖς	καὶ οἱ τρεῖς	καὶ οἱ τρεῖς	καὶ οὗτοι οἱ τρεῖς	καὶ οὗτοι οἱ τρεῖς
ἐν εἰσι	εἰς τὸ ἐν εἰσι	εἰς τὸ ἐν εἰσι	ἐν εἰσι	ἐν εἰσι

My subject, as I have already stated, did not require me to enter into this detail: and after the

volumes which have been written upon this controversy, it may appear presumptuous to sum it up in so few words: but having expressed my opinion as not favourable to the genuineness of the text, I wished to explain to the reader the real state of the critical part of the question. It is of course a suspicious circumstance, that so short a passage should contain so many various readings: and it will be observed, that the newly collated MS., the Codex Ottobonianus, presents an entirely new reading, ἀπὸ τοῦ οὐρανοῦ, and in the eighth verse ἀπὸ τῆς γῆς. But without pressing this point, the opponents of the text have a right to call upon the defenders of it, to say what it is, which they mean to defend. They cannot defend it, as it stands in the two existing MSS., for these two documents differ materially from each other, and one or both of them differ from the *textus receptus* in every clause. If we are called upon to defend the *textus receptus*, I answer, that it is not to be found in any existing MS., and we are defending the words, not of an inspired apostle, but of a printer, who lived at Paris in the sixteenth century.

60. *Cypriani Testim.* lib. III. c. 101. p. 327.

Whatever may be thought of Cyprian's judgment in the interpretation of scripture, there can be no doubt as to his opinion of the Holy Ghost, when he makes the title or subject of this chapter, "That the Holy Ghost frequently appeared in fire," and brings the following passages in proof of it: "In Exodus, (xix. 18,) *And mount Sina was altogether on a smoke, because God descended upon it in fire.* Also in the Acts of the Apostles, (ii. 2,) *And suddenly there came a sound &c.* Also when-

“ ever God accepted sacrifices, fire came down from  
 “ heaven, which consumed the offerings. In Exo-  
 “ dus, (iii. 2,) *The Angel of the Lord appeared in*  
 “ *a flame of fire out of a bush*.”

### NOVATIANUS, A. D. 257.

In my former work I quoted several passages from Novatian's treatise *de Trinitate*, all of which support the doctrine of Christ's divinity, and consequently (as is stated in the Introduction) the doctrine of the Trinity also. The title of this treatise might be sufficient to persuade us, that the author of it believed in the Trinity: and some of the extracts might perhaps have been more properly reserved for the present work: but having already made use of them with reference to the second person of the Trinity, I shall not repeat them here, and shall only adduce a few more, which have a more immediate connection with the Trinitarian controversy.

#### 61. *Novatiani de Trinitate*, c. 12. p. 714.

Having quoted Isaiah xxxv. 3—6, which speaks of *God coming*, and having applied the passage to the coming of Christ, he continues, “ If the prophet  
 “ says that these will be the signs at the coming of  
 “ God, let them either acknowledge Christ to be the  
 “ Son of God, at whose coming, and by whom, these  
 “ signs of miraculous cures were made; or, being  
 “ overpowered by the truth of Christ's divinity, let

<sup>m</sup> Spiritum Sanctum in igne frequenter apparuisse. In Exodo, *Et mons Sina fumabat totus, quoniam descenderat Deus in eum in igne.* Item in Actibus Apostolorum, *Et factus est sub-*

*ito &c.* Item in sacrificiis quæcunque accepta habebat Deus, descendebat ignis de cælo, qui sacrificata consumeret. In Exodo, *In flamma ignis apparuit Angelus Domini de rubo.*

“ them fall into the other heresy, and refusing to  
 “ confess Christ as the Son of God, and God, let  
 “ them confess him to be the Father. For they  
 “ cannot escape from the words of the prophets, and  
 “ cannot refuse to call Christ God<sup>n</sup>.” Shortly after  
 he says more plainly, “ Whom do they mean is  
 “ come? If they say that Almighty God the Fa-  
 “ ther is come, then God the Father comes from a  
 “ particular place, from which he is therefore ex-  
 “ cluded, and is confined within the limits of a par-  
 “ ticular spot; and thus, as I said before, the sacri-  
 “ legious heresy of Sabellius is confirmed by these  
 “ persons<sup>o</sup>.” Again at the end of the chapter, “ Let  
 “ them then choose out of the two which they please,  
 “ that he, who *is come*, is the Son or the Father:  
 “ for *God* is said *to have come*. If they say, the  
 “ Son, why do they hesitate to call Christ God?  
 “ For the scripture says that it was God who was  
 “ to come. If they say it was the Father, why do  
 “ they hesitate to join themselves to the rashness of  
 “ Sabellius, who calls Christ the Father? except  
 “ that whether they say it was the Father or the  
 “ Son, they will be compelled, however unwillingly,  
 “ to depart from their own heresy, having been ac-  
 “ customed to call Christ a mere man, and now

<sup>n</sup> Si in adventu Dei dicit  
 prophetae hæc futura signa quæ  
 facta sunt, aut Dei Filium ag-  
 noscant Christum, in cujus ad-  
 ventu et a quo hæc sanitarum  
 signa facta sunt; aut divinita-  
 tis Christi veritate superati, in  
 alteram hæresim ruentes, Chris-  
 tum dum Filium Dei et Deum  
 confiteri nolunt, Patrem illum  
 esse confitebuntur. Vocibus enim

prophetarum inclusi jam Chris-  
 tum Deum negare non possunt.

<sup>o</sup> Quem volunt isti venire?  
 Si venisse aiunt Omnipotentem  
 Deum Patrem, ergo de loco  
 Deus Pater venit, ex quo etiam  
 loco cluditur, et intra sedis ali-  
 cujus angustias continetur; et  
 jam per istos, ut diximus, Sa-  
 belliana hæresis sacrilega cor-  
 poratur.

“ being compelled to put him forward as God, whether they choose to call him the Father or the Son <sup>p</sup>.”

Whatever we may think of such texts as Isaiah xxxv. 4. Habaccuc iii. 3, &c. being applied to Christ, the fact of Novatian's own belief is not affected by these interpretations. We may ascertain his own tenets, by observing the tenets which he refutes: and nothing can be plainer, than that he first opposes the notion of Christ being a mere man; and then argues, that the maintainer of this heresy will be compelled to run into Sabellianism. Sabellius had risen into notice in Novatian's own time; and we here see the manner in which this hypothesis was spoken of by a contemporary writer of the Roman church.

62. *Novatiani de Trinitate*, c. 21. p. 720.

The same argument against Sabellius is continued in the present quotation. “ But because Christ is proved by the authority of holy scripture to be not only man, but God, other heretics<sup>q</sup> break forth, and try to shake the character of Christ's religion, wishing to shew by this very argument that Christ is God the Father, since he is asserted to be not

<sup>p</sup> Eligant ergo ex duobus quid velint, hunc qui ab Africo venit, Filium esse an Patrem: Deus enim dicitur ab Africo venturus. Si Filium, quid dubitant Christum et Deum dicere? Deum enim scriptura dicit esse venturum. Si Patrem, quid dubitant cum Sabellii temeritate misceri, qui Christum Patrem dicit? nisi quoniam sive illum Patrem sive Filium dixerint, ab hæresi sua, inviti licet, desciscant necesse

est, qui Christum hominem tantummodo solent dicere: dum illum rebus ipsis coacti Deum incipiunt promere, sive dum illum Patrem sive dum illum Filium voluerint nuncupare.

<sup>q</sup> In the interval between the last quotation and the present, he had been refuting the heretics, who considered Christ to be a mere man, and he now returns to the Sabellians.



“ only man, but also God. For they argue thus :  
 “ If it be allowed that there is only one God, but  
 “ Christ is God ; therefore if the Father and Christ  
 “ is one God, Christ must be said to be the Father.  
 “ In which argument they are convicted of error,  
 “ because they do not know Christ, but merely re-  
 “ cognise the sound of the word : for they refuse to  
 “ acknowledge him as the second person after the  
 “ Father, but as the Father himself. To whom I  
 “ shall say but a few words, because the answer is  
 “ easy. For who would not acknowledge that there  
 “ is a second person of the Son after the Father,  
 “ when he reads of the Father saying to the Son,  
 “ *Let us make man &c.* <sup>r</sup>” He then quotes several  
 passages, which prove the Son to be a distinct per-  
 son, and continues, “ It would be too long, if I  
 “ should try to bring together all passages bearing  
 “ upon this point, since not only the Old but the  
 “ New Testament every where proves him to have  
 “ been born of the Father, *by whom all things were*  
 “ *made, and without whom was nothing made ;* who  
 “ always has been and is obedient to the Father,  
 “ having always power over all things, but a power

<sup>r</sup> Sed ex hac occasione, quia Christus non homo tantum, sed et Deus, divinarum literarum sacris auctoritatibus approbatur, alij hæretici erumpentes statum in Christo religionis concutere machinantur, hoc ipso Patrem Deum volentes ostendere Christum esse, dum non homo tantum asseritur, sed et Deus promitur. Sic enim, inquit, si unus esse Deus promitur, Christus autem Deus ; ergo, inquit, si Pater et

Christus est unus Deus, Christus Pater dicetur. In quo errare probantur Christum non noscentes, sed sonum nominis approbantes : nolunt enim illum secundam esse personam post Patrem, sed ipsum Patrem. Quibus quia facile respondetur, pauca dicentur. Quis enim non secundam Filii post Patrem agnoscat esse personam, cum legat dictum a Patre consequenter ad Filium, *Faciamus &c.*

“ which is delivered, which is granted, which is bestowed upon him by his own Father\*.” I would only observe upon this passage, that it fully confirms what is said in N<sup>o</sup>. 33. of the use of the word *persona*.

63. *Novatiani de Trinitate*, c. 22. p. 720.

“ But because they often bring against us that passage, in which it is said, *I and the Father are one*, (John x. 30,) we shall with equal ease refute them also in this. For if Christ were the Father, as these heretics imagine, he ought to have said, *I the Father am one*. But when he first says *I*, and then introduces the Father, by saying *I and the Father*, he separates and distinguishes his own peculiar personality (i. e. the Son's) from the authority of the Father, not only as to the sound of the word, but as to the order and arrangement of power; when, if he had been conscious that he was himself the Father, he might have said, *I the Father*. And since he said one thing, (*unum*,) let the heretics understand that he did not say one person, (*unus*.) For *one*, in the neuter, signifies harmony of agreement, not unity in person. — Then he goes on to say, *we are*, not *I am*, that by these words, *I and the Father are*, he might shew that there are two persons: but when he says *one thing*, (*unum*,) it relates to agreement and identity of opinion and union of affection, so

\* Et satis longum facio, si enisus fuero omnes omnino ad hanc partem voces congregare, quandoquidem non tam veteris quam etiam novi testamenti scriptura divina ubique ostendat illum ex Patre natum, per

quem facta &c. qui obedierit semper Patri et obediat, semper habentem rerum omnium potestatem, sed qua traditam, sed qua concessam, sed qua a Patre proprio sibi indultam.

“ that the Father and Son are properly one thing  
 “ (*unum*) by agreement, and by love, and by affection<sup>t</sup>.

I have already considered more than once those words of our Saviour, *I and my Father are one*: and I am at present only concerned with the sense in which they were understood by the fathers. That Novatian did not extract from them the Sabellian notion of unity is demonstrable: and if he should seem to speak of an unity of counsel and will, rather than of nature or essence, we may compare the above passage with what he says of the same text in another place. “ If Christ be merely a  
 “ man, what is that which he says, *I and the Father are one*? For how can this be, if the Son as  
 “ well is not also God, who may be said to be *one*  
 “ with the Father, since he is from him, and is his  
 “ Son, and is born of him, and is proved to have  
 “ proceeded from him, in which way also he is  
 “ God?” Novatian therefore considered the divi-

<sup>t</sup> Sed quia frequenter intendunt illum nobis locum quo dictum sit, *Ego et Pater unum sumus*, et in hoc illos æque facile vincemus. Si enim erat, ut hæretici putant, Pater Christus, oportuit dicere, *Ego Pater unus sum*. At cum *ego* dicit, deinde Patrem infert, dicendo, *Ego et Pater*, proprietatem personæ suæ, id est Filii, a paterna auctoritate discernit atque distinguit, non tantummodo de sono nominis, sed etiam de ordine dispositæ potestatis: qui potuisset dicere, *Ego Pater*, si Patrem se esse meminisset. Et quia dixit *unum*, intelligant hæretici, quia non dixit *unus*. U-

*num* enim neutraliter positum societatis concordiam non unitatem personæ sonat.—Denique adjicit dicens, *sumus*, non *sum*, ut ostenderet per hoc quod dixit, *sumus ego et Pater*, duas esse personas: *unum* autem quod ait, ad concordiam et eandem sententiam et ad ipsam charitatis societatem pertinet, ut merito *unum* sit Pater et Filius per concordiam et per amorem et per dilectionem.

<sup>u</sup> Si homo tantummodo Christus, quid est quod ait, *Ego et Pater unum sumus*? Quomodo enim *Ego et Pater unum sumus*, si non et Deus est et Filius? qui idcirco *unum* potest dici

nity of Christ to be a natural consequence of his being the begotten Son of God: and at the end of the treatise he points out the opposite errors of Sabellianism and Unitarianism in the following remarkable words. "As well they who say that Jesus Christ is God the Father, as they who consider him to be a mere man, draw this hasty conclusion as the origin and cause of their error and perverseness. Perceiving it to be written that *there is one God*, they think that they cannot hold that opinion in any other way, except by believing Christ to be either a mere man, or God the Father.—In fact, our Lord is as it were crucified between two thieves, in the same manner that he was once nailed to the cross, and thus receives on each side the sacrilegious reproaches of those heretics<sup>x</sup>." He then proceeds to explain his own opinion, that there is one God, and yet that Christ is God: and having said, "there is proved to be one true and eternal God, the Father," he adds, "from whom alone this divine power is sent forth, and being delivered to the Son is again by communion of substance brought back to the Father<sup>y</sup>:" where

dum ex ipso est, et dum Filius ejus est, et dum ex ipso nascitur, et dum ex ipso processisse reperitur, per quod et Deus est. c. 23. p. 722.

<sup>x</sup> Tam enim illi, qui Jesum Christum ipsum Deum Patrem dicunt, quam etiam illi qui hominem illum tantummodo esse voluerunt, erroris sui et perversitatis origines et causas inde rapuerunt; quia cum animadverterent scriptum esse quod *unus sit Deus*, non aliter putaverunt istam tenere se posse

sententiam, nisi aut hominem tantum Christum, aut certe Deum Patrem putarent esse credendum.—Revera quasi inter duos latrones crucifigitur Dominus, quo modo fixus aliquando est, et ita excipit hæreticorum istorum ex utroque latere sacrilega convitia. c. 30. p. 728.

<sup>y</sup> A quo solo hæc vis divinitatis emissa, etiam in Filium tradita et directa, rursum per substantiæ communionem ad Patrem revolvitur. c. 31. p. 730.

the words *communion of substance* can hardly be explained in any other way, except as maintaining the consubstantiality of the Father and the Son.

DIONYSIUS ALEXANDRINUS, A. D. 260.

64. *Dionysii ex Elencho et Apologia*, p. 93.

In my former work I have given an account of the treatise written by Dionysius, bishop of Alexandria, in defence of his own opinions. Having illustrated the generation of the Son by the common, though inadequate, analogy of a word proceeding from the mind, he says of the Father and the Son, "The former, who sent him forth, continued and is what he was before: and the latter, who was sent forth, proceeded from him, and goeth every where; and thus each is in each, though each is different from the other, and though two, yet they are one: for thus it was said that the Father and the Son are one and in each other<sup>2</sup>."

65. *Dionysii ex Elencho et Apologia*, p. 93.

Dionysius had been accused of separating the Son from the Father, and of speaking of the one, as having no relation or connection with the other: to which he replies; "Each of the two names, which I have used, is inseparable and indivisible from the other. Thus if I mentioned the Father, by implication I also mentioned the Son in the Father, even before I introduced his name: or if I introduced the name of the Son, even if I had not mentioned the Father before, He would certainly

<sup>2</sup> Ὁ μὲν γὰρ ἔμεινε προπρόμηνος, καὶ ἔστιν οἷος ἡν' ὁ δὲ ἐξέπηται προπεμφθεὶς, καὶ φέρεται πανταχοῦ. καὶ οὕτως ἐστὶν ἑκάτερος ἐν ἑκατέρῳ, ἕτερος ὡς πατέρα καὶ ἐν εἰσιν, ὅν-

τες δύο· οὕτω γὰρ καὶ ὁ Πατήρ καὶ ὁ Υἱὸς ἐν καὶ ἐν ἀλλήλοις ἐλέχθησαν εἶναι. Athanas. *de Sent. Dionys.* 23. p. 259.

“ have had his name anticipated in that of the Son:  
 “ or if I added the Holy Ghost, at the same time I  
 “ subjoined from whence and by whom he came.  
 “ But these persons are not aware, that the Father,  
 “ in his relation of Father, is not separated from  
 “ the Son; for the name implies union. Nor is the  
 “ Son removed from the Father; for the name of  
 “ Father signifies community. In their hands also  
 “ is the Spirit, which can neither be separated from  
 “ the person sending, nor from the person convey-  
 “ ing it. How then, while I make use of these  
 “ names, can I conceive that these are divided and  
 “ altogether distinct from each other <sup>a</sup>?”

Athanasius, who has preserved all these fragments, represents Dionysius as saying shortly after,  
 “ Thus we expand the unity into the indivisible  
 “ Trinity; and again we sum up the undiminished  
 “ Trinity in the unity <sup>b</sup>.”

66. *Dionysii ex Elencho et Apologia*, p. 98.

The two following fragments of the same work are preserved by Basil. In the first of them it is necessary to remember, that the term *ὑπόστασις*, *hypostasis*, was sometimes used for the *nature* or *es-*

<sup>a</sup> Τῶν ἐκ' ἐμοῦ λεχθέντων ὀνομάτων ἕκαστον ἀχώριστόν ἐστι καὶ ἀδι-αίρετον τοῦ πλησίον. Πατέρα εἶπον καὶ πρὶν ἐπαγάγω τὸν Υἱόν, ἐσήμενα καὶ τοῦτον ἐν τῇ Πατρὶ. Τῶν ἐπηγαγόν' εἰ καὶ μὴ προειρήκειν τὸν Πατέρα, πάντως ἂν ἐν τῇ Τίφ' προείληπτο. Ἅγιον Πνεῦμα προσέθηκα, ἀλλ' ἅμα καὶ πόθεν καὶ διὰ τίνας ἔκειν ἐφήρμωσα. Οἱ δὲ οὐκ ἴσασι, ὅτι μῆτε ἀπηλλοτριῦνται Πατὴρ Υἱὸς ἢ Πατὴρ' προκαταρκτικὸν γάρ ἐστι τῆς συναφείας τὸ ὄνομα· οὔτε ὁ Υἱὸς ἀπόκισται τοῦ Πατρὸς. Ἡ γὰρ

Πατὴρ προσηγορία δηλοῖ τὴν κοινω-νίαν· ἐν τε ταῖς χερσὶν αὐτῶν ἐστι τὸ Πνεῦμα, μῆτε τοῦ πέμψοντος, μῆτε τοῦ φέροντος, διυάμενον στέρεσθαι. Πῶς οὖν ὁ τοῦτοις χρώμενος τοῖς ὀνόμασι, μεμερίσθαι ταῦτα καὶ ἀφωρίσθαι παντελῶς ἀλλήλων οἴομαι; Athanas. l. c. 17. p. 254.

<sup>b</sup> Οὕτω μὲν ἡμεῖς εἰς τε τὴν Τριάδα τὴν μονάδα πλατύνομεν ἀδι-αίρετον, καὶ τὴν Τριάδα πάλιν ἀμεί-ωτον εἰς τὴν μονάδα συγκεφαλαιώ-μεθα.

sence of the Deity; sometimes for a *person*, i. e. for the substantial individuality of the three persons in the Godhead<sup>c</sup>. The Sabellians declined saying, in the latter sense of the term, that there were three *hypostases*; and wished to argue, that such an expression implied three distinct, unconnected Beings. Dionysius observes, "Though they may say, that the hypostases, by being three, are divided, still they are three, though it may not suit these persons to say so: or else let them altogether deny the divine Trinity<sup>d</sup>." We may infer from this remark, that the word *Trinity* was in common use before the Sabellian controversy began: and Dionysius assumes it as an undisputed point, that in some sense or other there was a Trinity in the Godhead. The Sabellians probably denied, that the word *τριὰς* implied three *ὑποστάσεις*, or distinctly existing persons: but the history of Dionysius and his writings leaves no doubt as to the body of believers maintaining this opinion.

67. *Dionysii ex Elencho et Apologia*, p. 99.

The following fragment would have been more intelligible, if the context had also been preserved; but the expressions, which have already been quoted from this writer, might prepare us for his saying, "For this reason there is also, after the unity, the most divine Trinity<sup>e</sup>."

68. *Dionysii contra Paul. Samos. Quæst. IV.*  
p. 230.

"When the Lamb was led, as a sheep to the slaughter, the Father was not separated from his

<sup>c</sup> See my former work, No. 261.

<sup>d</sup> Εἰ τῷ τρεῖς εἶναι τὰς ὑποστάσεις, μεμερισμέναις εἶναι λέγουσι,

τρεῖς εἰσι, καὶ μὴ θέλωσιν ἢ τὴν θέλον Τριάδα παντελῶς ἀνελέτωσαν.

<sup>e</sup> Θειοτάτη γὰρ διὰ τοῦτο μετὰ τὴν μονάδα καὶ ἡ Τριάς.

“ Word of the same species with himself: the two  
 “ persons are inseparable, as also the substantially  
 “ existing Spirit of the Father, which was in the  
 “ Son: for it was made manifest to all, that he was  
 “ in him, and came upon him in the form of a  
 “ dove; and the same, the Comforter, the Holy  
 “ Ghost, participated in his suffering<sup>f</sup>. ”

69. *Dionysii Alex. contra Paul. Samos. Quæst. IV.*  
 p. 232.

It is difficult to translate every word of the following passage, but the meaning of the whole cannot be mistaken. Christ is apparently speaking of himself, and says, “ I am he that exists personally  
 “ and for ever, that is equal to the Father in the  
 “ unalterable nature of the essence, coeternal also  
 “ with the Spirit which is the Lord, to which when  
 “ Ananias and Sapphira lied, because they did not  
 “ lie to man, but to God, they died: for the Para-  
 “ clete is God, in the same sense as the Father of  
 “ Christ, coeternal with Christ<sup>g</sup>. ”

We have the same expression of the Spirit being *coeternal* with Christ, αὐτοῦ εἶναι τὸ συναϊδίον Πνεῦμα, at p. 236. I may also refer the reader to my former work, p. 128, 401, 404, 409, (second edition,) in which there are strong assertions of a belief in the Trinity, as held by Dionysius.

<sup>f</sup> Ὁ Πατήρ, ἀγομένου τοῦ ἀμνοῦ, ὡς πρόβατον ἐπὶ σφαγὴν, οὐκ ἐχω-  
 ρίσθη τῷ ὁμοειδοῦς αὐτοῦ Λόγῳ· αἱ  
 δύο ὑποστάσεις ἀχώριστοι, καὶ τὸ  
 ἐνυπόστατον τοῦ Πατρὸς Πνεῦμα, ὃ  
 ἦν ἐν τῷ Υἱῷ. Πεφανέρωται γὰρ  
 πᾶσιν, ὅτι ἐν αὐτῷ ἦν, καὶ ἦλθεν ἐπ’  
 αὐτὸν ἐν εἵδει περιστεῖρας καὶ αὐτὸς  
 κεκωνώθηκε τῷ πάθει, ὁ Παράκλητος,  
 τὸ Πνεῦμα τὸ Ἅγιον.

<sup>g</sup> Ὁ ἐνυπόστατος δὲ ὢν Χριστὸς,  
 ὁ ἴσος τῷ Πατρὶ κατὰ τὸ ἀπαράλ-  
 λακτον τῆς ὑποστάσεως ὢν, συναϊδὸς  
 καὶ τῷ Κυρίῳ Πνεύματι, ὅπερ ψευ-  
 σάμενος Ἀνανίας καὶ Σάπφειρα, οὐκ  
 ἄνθρωπον ψευσάμενοι, ἀλλὰ τὸν Θεόν,  
 ἐξέψυξαν· Θεὸς γὰρ ὁ Παράκλητος,  
 ὡς καὶ ὁ Πατὴρ τοῦ Χριστοῦ, συναϊ-  
 δὸς τοῦ Χριστοῦ.



70. *Dionysii contra Paul. Samos. Quæst. VI.*  
p. 245.

Dionysius alludes to the words of St. Paul in 1 Cor. ii. 10, 11; but his manner of quoting and commenting upon them affords a remarkable proof of his believing the second and third persons of the Trinity to be intimately united with the first and with each other. “It searcheth the heart and reins, *because the Spirit, as God, knows even the deep things of God: as also no one knows the deep things of man, except the spirit of man which is in him.* Here St. Paul evidently tells us, that the Holy Spirit alone knows the Father of the incarnate Word; and the Holy Spirit knows Jesus Christ, the incarnate Word, because he is in Christ. For it is written, *The Father who abideth in Christ the Word, he doeth the works, as also doth Christ who is in his Father.* (John xiv. 10.) The Holy Ghost knoweth how the Father containeth the Son, and the Son the Father<sup>h</sup>.”

DIONYSIUS ROMANUS, A. D. 260.

The words of Dionysius, bishop of Rome, are, if possible, still more express in favour of the Trinity, than those of his namesake of Alexandria. Only a small portion of his treatise against Sabellius has been preserved by Athanasius, from which I ex-

<sup>h</sup> Ἐτάζει καρδίας καὶ νεφροὺς, ὅτι καὶ τὰ βάθη τοῦ Θεοῦ, ὡς Θεός, τὸ Πνεῦμα ἐπίσταται. ὥσπερ καὶ τὰ τοῦ ἀνθρώπου οὐδεὶς ἔγνω, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου, τὸ ἐν αὐτῷ. Ἐνταῦθα φανερώς διδάσκει ὁ ἱερὸς Παῦλος, ὅτι τὸ Πνεῦμα τὸ Ἅγιον μόνον αὐτὸ οἶδε τὸν Πατέρα τοῦ ἀνθρωπισθέντος Λόγου καὶ τὸν ἀνθρω-

πισθέντα Χριστὸν, τὸν Λόγον Ἰησοῦν, οἶδε τὸ Πνεῦμα τὸ Ἅγιον, ὅτι ἐν τῷ Χριστῷ ἔστιν ὅτι φησιν, Ὁ Πατὴρ ὁ μένων ἐν τῷ Χριστῷ Λόγῳ, αὐτὸς ποιῇ τὰ ἔργα, ὡς καὶ ὁ Χριστὸς ὁ ὢν ἐν τῷ Πατρὶ αὐτοῦ. Οἶδε τὸ Πνεῦμα τὸ Ἅγιον, πῶς ὁ Πατὴρ χωρεῖ τὸν Τίον, καὶ ὁ Τίος τὸν Πατέρα.

tracted so much in my former work, as related particularly to the divinity of the Son. The following quotation, which immediately precedes the other, defines the catholic doctrine of the Trinity with as much precision as Athanasius himself could have used. "It would be right for me to address myself next to those who divide and separate and destroy the holiest doctrine of the church of God, the unity, into three essences and divided existences and three Godheads. For I hear that there are some among your teachers and preachers of the word, who countenance this notion; who are opposed, as I may say, diametrically to the opinion of Sabellius. For the blasphemy of the latter consists in his saying, that the Son is himself the Father, and *vice versa*: but these others preach in a manner three Gods, dividing the holy unity into three existences, foreign from each other, and altogether separate: whereas the divine Word must be united with the God of the universe; and the Holy Ghost must reciprocally pass into and dwell in God: in short the divine Trinity must be summed up and brought together into one, as a head, I mean the almighty God of the universe<sup>i</sup>." Then, after condemning the heresy of

<sup>i</sup> Ἐξῆς δ' ἂν εἰκότως λέγοιμι καὶ πρὸς τοὺς διαιροῦντας καὶ κατατέμνοντας καὶ ἀναιροῦντας τὸ σεμνότατον κήρυγμα τῆς ἐκκλησίας τοῦ Θεοῦ, τὴν μοναρχίαν, εἰς τρεῖς δυνάμεις τινας καὶ μεμερισμένας ὑποστάσεις καὶ θεότητας τρεῖς. Πέκυσμαι γὰρ εἶναι τινὰς τῶν παρ' ὑμῖν κατηχούντων καὶ διδασκόντων τὸν θεῖον λόγον, ταύτης ὑφηγητὰς τῆς φρονήσεως· οἱ κατὰ διάμετρον, ὡς ἔπος εἰπεῖν, ἀντίκεινται τῇ Σαβελλίου γνώμῃ. Ὁ μὲν γὰρ

βλασφημεῖ, αὐτὸν τὸν Τῶν εἶναι λέγων τὸν Πατέρα, καὶ ἑμπαλιν· οἱ δὲ τρεῖς Θεοὺς τρόπον τινα κηρύττωσιν, εἰς τρεῖς ὑποστάσεις ξένας ἀλλήλων, παντάπασι κεχωρισμένας, διαιροῦντες τὴν ἁγίαν μονάδα. Ἡῶσθαι γὰρ ἀνάγκη τῷ Θεῷ τῶν ὄλων τὸν θεῖον Λόγον· ἐμφιλοχερεῖν δὲ τῷ Θεῷ καὶ ἐνδιαυτᾶσθαι δεῖ τὸ Ἅγιον Πνεῦμα· ἥδη καὶ τὴν θεῖαν Τριάδα εἰς ἓνα, ὅσπερ εἰς κορυφὴν τινα (τὸν Θεὸν τῶν ὄλων τὸν παντοκράτορα λέγω)

Marcion, and the notion of Christ being a creature, he continues, "We must therefore neither divide  
 " the wonderful and divine unity into three God-  
 " heads; nor destroy the dignity and exceeding  
 " greatness of the Lord by making him a creature:  
 " but we must believe in God the Father Almighty,  
 " and in Christ Jesus his Son, and in the Holy  
 " Ghost; and that the Word is united with the  
 " God of the universe: for *I*, he says, *and the Fa-*  
 " *ther are one*: (John x. 30.) and *I am in the Fa-*  
 " *ther, and the Father in me*: (xiv. 10.) for thus  
 " both the divine Trinity, and the holy doctrine of  
 " the unity, will be preserved <sup>k</sup>."

This remarkable passage may illustrate the different meanings, which were affixed to the word *ὑπόστασις* by ecclesiastical writers: and some persons have attempted to prove, that Dionysius of Rome differed from his namesake of Alexandria in this particular, and consequently in his notion of the Trinity. But no attempt could be more unsuccessful. Dionysius of Alexandria certainly maintained that there were three *ὑποστάσεις* in the Godhead; by which, as I have already explained, he meant that there were three persons, i. e. three distinct individualities, in the Godhead: and he maintained this against the Sabellians. Dionysius of Rome was

συγκεφαλαιωῦσθαι τε καὶ συνάγε-  
 σθαι πᾶσα ἀνάγκη. Athanas. de  
 Decret. Syn. Nic. c. 26. p. 231.  
 et apud Routh Reliq. Sacr. vol.  
 III. p. 179.

<sup>k</sup> Οὐτ' οὖν καταμερίζειν χρή εἰς  
 τρεῖς θεότητας τὴν θαυμαστὴν καὶ  
 θέλει μονάδα· οὔτε ποιήσει κωλύειν  
 τὸ ἀξίωμα καὶ τὸ ὑπερβάλλον μέγε-  
 θος τοῦ Κυρίου· ἀλλὰ πεπιστευκέναι,

εἰς Θεὸν Πατέρα παντοκράτορα, καὶ  
 εἰς Χριστὸν Ἰησοῦν τὸν Υἱὸν αὐτοῦ,  
 καὶ εἰς τὸ Ἅγιον Πνεῦμα. ἡρῶσθαι  
 δὲ τῷ Θεῷ τῶν ὅλων τὸν Λόγον·  
 Ἐγὼ γάρ, φησι, καὶ ὁ Πατὴρ ἐν  
 ἑσμεν· καὶ ἐγὼ ἐν τῷ Πατρὶ, καὶ ὁ  
 Πατὴρ ἐν ἐμοί· οὕτω γὰρ ἂν καὶ ἡ  
 θέλει Τριάς, καὶ τὸ ἅγιον κήρυγμα  
 τῆς μοναρχίας διασώζοιτο. Ib. p.  
 182.

equally opposed to the doctrine of Sabellius, who denied the personality of the Son and Holy Ghost: but he also opposed the notion of there being three distinct, independent ὑποστάσεις in the Godhead: and in this he would have had the full concurrence of his namesake of Alexandria; as may be seen in all the passages, which I have adduced from his writings. It is sometimes said, that Dionysius of Alexandria used the term ὑπόστασις for *person*, while Dionysius of Rome used it for *substance* or *essence*, in which sense it was undoubtedly used by later writers; but in the age of these two bishops the term was always used for substantial or individual existence, in other words, for personality; and I conceive, that Dionysius of Rome meant to employ it in this sense. He only wished to guard against the notion of these three ὑποστάσεις, or persons, being separate from, and independent of, each other. In order to convey his idea of the intimate union between the three persons, he makes use of the remarkable word ἐμφιλοχωρεῖν, which it is almost impossible to translate, but which I have attempted to express by *reciprocally passing into*. In the fourth century, this doctrine of mutual inhabitation or permeation was expressed by the Greek term περιχώρησις, and by the Latin *circumincessio* or *circumin sessio*; (for it is written both ways :) and Bellarmin has explained the meaning of it in a few words, “illam intimam et perfectam inhabitationem unius personæ in alia<sup>1</sup>.” A fuller definition of it is given by Genebrardus, who says, “Περιχώρησις et circumincessio illa dici potest unio, qua unum existit in

<sup>1</sup> De Christo II. 5. Op. vol. I. p. 383.

“ alio, non tantum per naturæ participationem, sed  
 “ etiam per plenam et intimam præsentiam. Hoc  
 “ inexistentiæ, ut sic dicam, genus nostri *circumin-*  
 “ *cessionem* appellant; quia per illud aliqua, quan-  
 “ tumvis a se invicem absque separatione distin-  
 “ guantur, in se absque confusione insunt, seque  
 “ veluti immeant<sup>m</sup>.”

I am not concerned with attempting to explain this mystery any farther: and the concluding words of bishop Bull, in his immortal Defence of the Nicene Faith, are well worthy of our consideration; “ Denique illud imprimis considerandum est, hanc  
 “ divinarum personarum *περιχώρησιν* revera maxi-  
 “ mum esse mysterium, quod religiose adorare po-  
 “ tius, quam curiosius rimari debemus<sup>n</sup>.” It will perhaps be found, that the Anti-Trinitarians have been the principal offenders against this salutary caution: and though they scoff at those, who believe in a mystery which they cannot explain, they seem to forget, that there is no less difficulty in explaining how such a mystery could have obtained general belief, if it had not been revealed, or at least if it had not been handed down, from the beginning. It is the particular object of the present work to shew that it was so handed down. That these two bishops in the third century believed and maintained the mutual indwelling of the three persons of the Trinity, can hardly be denied: and I may now refer the reader back to the first quotation in the present work, where he will find Ignatius, the

<sup>m</sup> De Trinitate, II. p. 103.

<sup>n</sup> Def. Fid. Nic. IV. 4, 14.  
 He has illustrated this doctrine  
 in II. 4, 9; II. 9, 11; II. 9,

23; IV. 4, 9; IV. 4, 10; IV.  
 4, 12; IV. 4, 13. Animadv. in  
 G. Clerke, §. 4.

companion of the apostles, at the beginning of the second century, expressing ideas equally mysterious and equally inexplicable concerning the mutual indwelling of the Father and the Son. So utterly unfounded is the notion, that the doctrine of the Trinity was the offspring of the fourth, or, as it is sometimes called in disparagement, the Athanasian age.

I have only to add to these extracts from the works of the two Dionysii, that the bishop of Alexandria expressly uses the term *ὁμοούσιος*, as applied to the relation of the Father and the Son. The reader will find some remarks upon this subject in my former work, N<sup>o</sup>. 305, which might perhaps have been more properly introduced in this place. It will also be remembered, as was stated in the same work, that Dionysius of Rome convened a council of his clergy, to consider the tenets of Sabellius: and the result of their deliberation was, that the bishop wrote the treatise, from which the preceding extract was made: so that the opposition to Sabellianism was not the act of one individual only, but of the whole Roman clergy assembled in council.

## 72. CONCILIUM ANTIOCHENUM, A. D. 269.

This council was held about the year 269 on account of the heresy of Paul, bishop of Samosata: and at the end of the letter which was addressed to him by the assembled bishops, there is the following sentence, which may perhaps admit of different grammatical constructions, but there can be no doubt as to its maintaining the consubstantiality of the Father and the Son. “But if Christ be *the Power of God, and the Wisdom of God*, he is

“before the worlds: so is he also, inasmuch as he  
 “is Christ, being one and the same in substance<sup>o</sup>.”  
 This is perhaps almost the earliest instance of the  
 word *οὐσία* being used for *substance* or *essence*.

### THEOGNOSTUS, A. D. 283.

The testimony from Theognostus was quoted incidentally in my former work<sup>p</sup>: and the following account of him is taken principally from Cave.

He was unquestionably a pupil of Origen, and one of his successors in the catechetical school of Alexandria: but it is uncertain, whether he followed him immediately, or whether Pierius intervened, as president of the school. Athanasius speaks of him as a man of learning<sup>q</sup>; and we know that he composed a work in seven books, entitled *Hypotyposes*, which is now lost. In the three first books he treated of the three persons of the Trinity; and Photius, who has preserved an account of them, represents him as lowering the Son and the Holy Ghost to the rank of creatures<sup>r</sup>. There is however good reason to conclude, that Photius was led to make this charge by his abhorrence of Origen, of whom Theognostus is acknowledged to have been a follower. Photius himself allows, that toward the end of the work he expressed himself in a more

<sup>o</sup> Εἰ δὲ Χριστὸς Θεοῦ δύναμις καὶ Θεοῦ σοφία, πρὸ αἰώνων ἔστιν· οὕτω καὶ καθὼς Χριστὸς, ἔν καὶ τὸ αὐτὸ ὡς τῇ οὐσίᾳ. Rel. Sacr. vol. II. p. 474.

<sup>p</sup> No. 305. note <sup>q</sup>, p. 393. ed. 2.

<sup>q</sup> De Decret. Syn. Nic. 25.

vol. I. p. 230. ἀνὴρ λόγιος.

<sup>r</sup> Photius, Cod. CVI. He is followed by Sandius, *Enucl. Hist. Eccl.* I. p. 109. and Huetius, *Origenian.* p. 134. He is defended by Bull, *Def. Fid. Nic.* II. 10, 7. &c.

orthodox manner concerning the Son : and Athanasius would never have quoted him among the Ante-Nicene testimonies to the consubstantiality of the Father and Son, if he had known him to be as heterodox, as Photius has represented him. Athanasius may perhaps lead us to the true solution of this question, when after quoting the passage, he adds, " Such are the words of Theognostus, who " after stating certain arguments by way of exercise, proceeds to deliver his own opinion." *His own opinion*, if it is to be collected from his own words, can hardly be mistaken : and it is the more valuable, because Athanasius advances it as the first proof, that the fathers, who lived before the council of Nice, did not decline to speak of the Son as begotten *of the substance* of the Father. The words of Athanasius would lead us to place Theognostus earlier than Dionysius of Alexandria : but I have prefixed the date which is conjectured by Cave. The testimony of this father is as follows :

" The substance of the Son is not something  
" which was extrinsic and adventitious, nor was it  
" superinduced from things which once had no existence ; but it was produced from the substance  
" of the Father, like the effulgence of light, and  
" the vapour of water : for the effulgence is not  
" the very sun, nor the vapour the very water ;  
" nor yet is it something different ; but it is an  
" efflux from the substance of the Father, which  
" substance did not undergo partition : for as the  
" sun continues the same, and is not diminished by  
" the rays which proceed from it, so neither does



“ the substance of the Father undergo alteration,  
 “ by having the Son an image of itself.”

In my former work I adduced no testimony from any writer, who flourished after the year 325, in which the first general council was held at Nice. The object of the work required me to stop at that period: but perhaps it would not have been unfair, if I had quoted from authors, who were present at the council, but who had recorded their opinions in writing before the Arian controversy began. Even Alexander himself, the bishop of Alexandria, who was the cause of the Arian doctrines being examined before a council, might be cited as a witness to the novelty of the doctrines. It is plain that he thought them contrary to those which he had received from his predecessors, or he would not have felt it his duty to punish the maintainers of them. Nor was it only the zeal of the orthodox bishop, which stepped forward to check the innovation. A council of nearly 100 bishops was assembled from Libya and Egypt, all of whom agreed in drawing up an anathema against Arius and his followers. The sentiments of Alexander may be learnt from three of his epistles, which are still extant<sup>t</sup>. He

<sup>t</sup> Οὐκ ἔξωθεν τίς ἐστιν ἐφευρεθεῖσα ἡ τοῦ Υἱοῦ οὐσία, οὐδὲ ἐκ μὴ ὄντων ἐκπεσὶν ἔχθη· ἀλλὰ ἐκ τῆς τοῦ Πατρὸς οὐσίας ἔφυ, ὡς τοῦ φωτὸς τὸ ἀπαύγασμα, ὡς ὕδατος ἀτμός· οὔτε γὰρ τὸ ἀπαύγασμα, οὔτε ἡ ἀτμός, αὐτὸ τὸ ὕδωρ ἐστιν, ἢ αὐτὸς ὁ ἥλιος· οὔτε ἀλλότριον, ἀλλὰ ἀπόβροια τῆς τοῦ Πατρὸς οὐσίας, αὐ μερισμὸν ἵκομαι· νάσης τῆς τοῦ Πατρὸς οὐσίας. ὡς γὰρ μένων ὁ ἥλιος ὁ αὐτὸς οὐ μειοῦται ταῖς ἐκχεομέναις ἐκ αὐτοῦ αὐ-

γαῖς, οὕτως οὐδὲ ἡ οὐσία τοῦ Πατρὸς ἀλλοίωσιν ὑπέμεινεν, εἰκόνα ἑαυτῆς ἔχουσα τὸν Υἱόν. Athanas. de Decret. Syn. Nic. 25. p. 230.

<sup>t</sup> A letter to Alexander, bishop of Constantinople. (Theodoret, l. 4.) A letter to the clergy of the catholic church. (Socrat. l. 6. published more accurately *inter op. Athanas.* vol. I. p. 397.) A letter to the clergy of Alexandria and Mare-

speaks unequivocally of believing the divinity of Christ, and appeals to the consent of ancient writers upon the controverted points. The tenets of the Arians are explained with great minuteness; from which we learn, that the opposite of these tenets, the eternity of the Son, his generation by the Father, and their consubstantiality, were held by the Alexandrian bishop and his clergy as fully and unequivocally, as they were afterwards defined by his illustrious successor Athanasius. He also as plainly rejects the Sabellian interpretation, which had been put upon those passages, which speak of the unity of the Father and the Son; so that whatever may be thought of the polemical violence of the orthodox party, (and both parties were perhaps in this respect equally blameable,) it is at least certain as a matter of fact, that the Trinitarian doctrine was held by nearly all the clergy, when the controversy first began. Alexander mentions only three bishops, five presbyters, and six deacons, who supported Arius in his heresy; and without supposing these persons to have been actuated by improper motives, (a suspicion, which is more than insinuated against some of them,) it is only reasonable to decide, that the sentiments of so small a minority are not to be weighed against the deliberate declaration of the whole catholic church<sup>u</sup>.

There are perhaps some treatises of the great Athanasius himself, which might be quoted upon the same principle, as having been composed before

otis: (published<sup>r</sup> by Coteler. *Not. ad Const. Apost.* viii. 28. and *inter op. Athanas.* p. 396.)

<sup>u</sup> Some excellent remarks concerning the orthodoxy of

Alexander may be seen in Dr. Randolph's *Letter to the Remarker on the Layman's Scriptural Confutation*, p. 124, &c.

the appearance of the Arian controversy. Athanasius was born about the year 296, so that he was twenty-nine years old, when he attended the council of Nice: and since he was chosen bishop of Alexandria in the year immediately following the council, he must already have arrived at considerable celebrity. He had probably been known as a writer before that time: and Montfaucon, the Benedictine editor of his works, supposes two of his treatises, the *Oratio contra Gentes*, and that *de Incarnatione Verbi*, (which are perhaps parts of the same treatise,) to have been written before the commencement of the Arian heresy. The doctrine of the Trinity is frequently and explicitly maintained in both these compositions.

Eusebius is another writer, who must have distinguished himself before the time of the council of Nice, and had probably published expressions concerning the nature of Christ, before the Arian controversy had given to that subject its paramount importance. It has not however been proved, that any of his works, which are now extant, were composed before the period which I have taken as limiting these testimonies: and some persons would add, that the sentiments of Eusebius are rather to be quoted on the other side, since it is well known, that both in ancient and modern times he has been suspected of Arianism. The charge was brought formerly by Athanasius, Epiphanius, Hilarius, Jerom, and others; and has been repeated by Baronius, Petavius, Le Clerc, and several later writers. For a defence of Eusebius from these attacks, I would refer the reader to Cave's Dissertation, which he wrote expressly upon this subject, and to his

Apologetical Epistle<sup>x</sup> directed against the arguments of Le Clerc. Cave has brought many passages from the writings of Eusebius, which, if they stood alone, could hardly be interpreted in any but the orthodox sense. He speaks of the divinity of Christ in terms which it would seem impossible for an Arian to have used: and yet there are other passages, from which an Arian would infer, that his own tenets had been held by Eusebius. Many instances might be brought forward in support of either opinion; but since this has been done so copiously in the works, to which I have referred, it is not necessary to repeat them. I shall only adduce one instance from the commentary upon St. Luke, which has lately been published by Angelo Mai<sup>y</sup>, but was not known to Cave. It is upon those words in the genealogy of our Saviour, (Luke iii. 38,) where Adam is called *the Son of God*: upon which Eusebius observes, “The evangelist began the genealogy from the new Adam, and carried it up to the old. He then says, *who was the son of God*, that is, *who was from God*: for Adam has no man for his father, but God formed him. You will observe also that he begins from the human nature of Christ, and then carries up the genealogy to his divinity, as much as to shew that Christ had a beginning as man, but had no beginning as God<sup>z</sup>.”

I have translated this passage, because it has not

<sup>x</sup> They are both printed at the end of the *Historia Literaria*, in the edition of 1743.

<sup>y</sup> *Scriptorum Veterum Nova Collectio*. Romæ, 1825. vol. I. p. 108.

<sup>z</sup> Ὅρα δὲ ὅτι ἀπὸ τῆς ἀνθρωπότητος τοῦ Χριστοῦ ἀρξάμενος εἰς τὴν θεότητα αὐτοῦ τὸν λόγον τῆς γενεολογίας ἀνέγαγε, δείξας τὸν Χριστὸν ἡργημένον μὲν ὡς ἄνθρωπον, ἀναρχὸν δὲ ὡς Θεόν.

yet been quoted in the controversy concerning the doctrine of Eusebius, and because the notion of Christ, "as God, having no beginning," seems directly opposed to the Arian tenets: but on the whole I would subscribe to the observation made by Cave, who says, "It was not my intention, nor " is it now, to clear Eusebius from every imperfec-  
 " tion: on the contrary, I have acknowledged more  
 " than once, that his writings contain many incau-  
 " tious, harsh, and dangerous expressions, which  
 " call for a fair and candid reader; and that some-  
 " times we meet with unusual and improper forms  
 " of speech, greatly at variance with the received  
 " rules of theologians, and such as I neither approve  
 " of nor defend." Eusebius however presented a creed or confession of faith to the council assembled at Nice, which deserves to be mentioned in this place. It would be interesting as connected with the history of that council; and if it should be thought to favour Arianism, it will be difficult to prove that the Arians did not hold the doctrine of the Trinity: but it also forms a legitimate portion of the Ante-Nicene testimony to this doctrine, when we find Eusebius speaking thus of its presentation to the council: "In the same manner that I re-  
 " ceived from the bishops my predecessors, both  
 " when I was taught my catechism, and when I  
 " was baptized; and as I have learnt from the  
 " scriptures, and according to my own belief, and  
 " the instruction which I have given as a presbyter  
 " and as a bishop, so do I now, according to my  
 " present belief, lay before you my own creed<sup>a</sup>."

<sup>a</sup> Καθὼς παρελάβομεν παρὰ τῶν ἡμῶν ἐπισκόπων, καὶ ἐν τῇ κατη-  
 χήσει, καὶ ὅτε τὸ λουτρὸν ἐλαμβάνο-  
 μεν, καὶ καθὼς ἀπὸ τῶν θείων γρα-

Eusebius was born about the year 270 : so that a creed, which he recited at his baptism, would carry us back to at least ten years before the end of the third century : and though we are not bound to suppose that this creed was actually recited word for word by Eusebius at the time of his baptism, we must at least believe that the doctrines contained in it were in accordance with those, which every catechumen was expected to profess at the end of the third century. The words of Eusebius might allow us to refer to a still earlier period. The creed is as follows :

“ I believe in one God, the Father Almighty, the  
 “ Maker of all things visible and invisible ; and in  
 “ one Lord Jesus Christ, the Word of God, God of  
 “ God, Light of Light, Life of Life, the only begot-  
 “ ten Son, the first-born of every creature, begotten  
 “ of God the Father before all the worlds ; by whom  
 “ also all things were made ; who for our salvation  
 “ was incarnate, and lived among men, and suffered,  
 “ and rose again the third day, and returned to the  
 “ Father, and will come again in glory to judge the  
 “ quick and dead. I believe also in one Holy Ghost,  
 “ believing that each of these has a being and exist-  
 “ ence, the Father really the Father, and the Son  
 “ really the Son, and the Holy Ghost really the  
 “ Holy Ghost ; as our Lord, when he sent his dis-  
 “ ciples to preach, said, *Go and teach all nations,*  
 “ *baptizing them in the name of the Father, and*  
 “ *of the Son, and of the Holy Ghost :* concerning  
 “ whom I affirm, that I hold and think in this man-

φῶν μεμαθήκαμεν, καὶ ὡς ἐν τῇ σκομῇ, οὕτω καὶ νῦν πιστεύοντες τὴν  
 πρεσβυτερίῳ, καὶ ἐν αὐτῇ τῇ ἐπι- ἡμετέραν πίστιν ὑμῖν προσαναφέρο-  
 σκοπῇ ἐπιστευσάμεν τε καὶ ἐδιδά- μεν. Socrat. l. 8. p. 23.

“ ner, and that I long ago held thus, and shall hold  
 “ so until death, and persist in this faith, anathema-  
 “ tizing every impious heresy. I declare in the  
 “ presence of Almighty God, and our Lord Jesus  
 “ Christ, that I have held all these sentiments from  
 “ my heart and soul, from the time that I know  
 “ myself, and that I now think and express them  
 “ sincerely, being able to shew by demonstration,  
 “ and to persuade you, that my belief was thus and  
 “ my preaching likewise in time past <sup>b</sup>. ”

Eusebius informs us, that this creed was approved by the emperor and the council, who merely made the addition of the word *ὁμοούσιος*, of *one substance*. This statement is not exactly correct; though a person, who was ignorant of the Arian controversy, would scarcely observe any other material difference between the creed proposed by Eusebius, and that

<sup>b</sup> Πιστεύομεν εἰς ἕνα Θεόν, Πατέρα παντοκράτορα, τὸν τῶν ἀπάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν· καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν τοῦ Θεοῦ Λόγον, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, ζωὴν ἐκ ζωῆς, Τὸν μονογενῆ, πρωτότεκνον πάσης κτίσεως, πρὸ πάντων τῶν αἰώνων ἐκ τοῦ Θεοῦ Πατρὸς γεγεννημένον· δι’ αὐτὸ καὶ ἐγένετο τὰ πάντα· τὸν διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθέντα, καὶ ἐν ἀνθρώποις πολιτευσάμενον· καὶ παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ· καὶ ἀνελθόντα πρὸς τὸν Πατέρα, καὶ ἥξοντα πάλιν ἐν δόξῃ κρίναι ζῶντας καὶ νεκρούς. Πιστεύομεν καὶ εἰς ἓν Πνεῦμα Ἅγιον. τούτων ἕκαστον εἶναι καὶ ὑπάρχειν πιστεύοντες, Πατέρα ἀληθῶς Πατέρα, καὶ Τὸν ἀληθῶς Τὸν, καὶ Πνεῦμα Ἅγιον ἀληθῶς Ἅγιον Πνεῦμα. καθὼς καὶ Κύριος ἡμῶν ἀποστέλλων εἰς τὸ κήρυγμα τοὺς ἑαυτοῦ μαθητάς, εἶπε,

Πορευθέντες κ. τ. λ. περὶ ὧν καὶ διαβεβαιούμεθα, οὕτως ἔχει, καὶ οὕτω φρονεῖν, καὶ πάσαις οὕτως ἐσχηκεῖναι, καὶ μέχρι θανάτου οὕτω σχησεῖν, καὶ ἐν αὐτῇ ἐνίστασθαι τῇ πίστει, ἀναθεματίζοντες πᾶσαν αἵρεσιν ἄθεον. ταῦτα ἀπὸ καρδίας καὶ ψυχῆς πάντα πεφρονηκεῖναι, ἐξ ὧν περ ἴσμεν ἑαυτοὺς, καὶ νῦν φρονεῖν τε καὶ λέγειν ἐξ ἀληθείας, ἐπὶ τοῦ Θεοῦ τοῦ παντοκράτορος, καὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μαρτυρούμεθα· δεικνύναι ἔχοντες δι’ ἀποδείξεων, καὶ πείθειν ὑμᾶς, ὅτι καὶ τοὺς παρελθόντας χρόνους οὕτως ἐπιστεύομεν τε καὶ ἐκηρύσσομεν ἰμοίως. This is the copy of the creed as preserved by Socrates. It is given also with very few variations by Athanasius, (de Decret. Syn. Nic. p. 238.) and Theodoret, (Hist. Eccles. I. 12. p. 38.)

finally adopted by the council. We shall see however, that some clauses were left out, and others added: and in all these variations it is plain that the orthodox party was labouring to meet the evasions and equivocations of the Arians. The creed subscribed at Nice by nearly all the 318 bishops assembled there was as follows: and the reader will perhaps think, that this document forms a suitable termination to the series of Ante-Nicene testimony, which I have adduced to the doctrine of the Trinity.

“ We believe in one God the Father Almighty,  
 “ maker of all things visible and invisible. And in  
 “ one Lord Jesus Christ, the only-begotten Son of  
 “ God, begotten of the Father, that is, of the sub-  
 “ stance of the Father: God of God, Light of Light,  
 “ very God of very God, begotten, not made, being  
 “ of one substance with the Father; by whom<sup>c</sup> all  
 “ things were made, both things in heaven, and  
 “ things on earth; who for us men and for our sal-  
 “ vation came down, and was incarnate, was made  
 “ man, suffered, and rose again the third day, and  
 “ ascended into heaven, who is coming to judge the  
 “ quick and dead. And in the Holy Ghost. And  
 “ those who say, there was a time when he did not  
 “ exist, and that he did not exist before he was be-  
 “ gotten, and that he was made out of things which  
 “ were not, or who say that he was of another sub-

<sup>c</sup> There is an ambiguity in the English version of the creed. The words *by whom* might seem to relate to the Father; but there can be no doubt, that they were intended to relate to the Son, who is invested with the

attribute of creation. If the words, *of one substance with the Father*, had not been added, there could have been no doubt as to the construction; and these words were not in the creed proposed by Eusebius.



“ stance or essence, or that the Son of God is created, or liable to change, these persons the catholic and apostolical church anathematises <sup>d</sup>.”

It will be observed, that this Creed differs in several clauses from that which is now called the Nicene Creed, and which is recited in the Communion service. These additions and alterations were made by the council, which was held at Constantinople in the year 381: and the Creed, as it was originally drawn up in Greek, may be seen in the notes <sup>e</sup>. It is said

<sup>d</sup> Πιστεύομεν εἰς ἕνα Θεόν, Πάτερ παντοκράτορα, πάντων ὁρατῶν τε καὶ ἀοράτων ποιητὴν. Καὶ εἰς [τὸν] ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ, γεννηθέντα ἐκ τοῦ Πατρὸς μονογενῆ, τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς, Θεὸν ἐκ Θεοῦ, φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν τῷ οὐρανῷ, καὶ τὰ ἐπὶ τῆς γῆς [ἐν τῇ γῇ] τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα [καὶ] σαρκωθέντα, ἐνανθρωπήσαντα, παθόντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ, [καὶ] ἀνελθόντα εἰς τοὺς οὐρανοὺς, [καὶ] ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς· Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον [τὸ ἅγιον Πνεῦμα]. Τοὺς δὲ λέγοντας, Ἦν ποτε ὅτε οὐκ ἦν, καὶ, Πρὶν γεννηθῆναι οὐκ ἦν, [ἢ, Οὐκ ἦν πρὶν γεννηθῆναι,] καὶ ὅτι [ἢ] ἐξ οὐκ ὕτων ἐγένετο, ἢ ἐξ ἐτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν, ἢ τρεπτόν, ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ Θεοῦ, [τούτους] ἀναθεματίζει ἡ [ἀγία] καθολικὴ [καὶ ἀποστολική] [τοῦ Θεοῦ] ἐκκλησία. This Creed is preserved by Athanasius, *de Decret. Syn. Nic.* p. 239. *Epist. ad Jovian.* p. 781. Socrates,

*Hist. Eccl.* I. 8. p. 24. Theodoret. *Hist. Eccl.* IV. 3. p. 151. and by other writers. The variations are unimportant, as may be seen by the words inclosed in brackets.

<sup>e</sup> Πιστεύομεν εἰς ἕνα Θεόν, Πάτερ παντοκράτορα, ποιητὴν [οὐρανοῦ καὶ γῆς,] ὁρατῶν τε πάντων καὶ ἀοράτων. Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ, τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα [πρὸ πάντων τῶν αἰώνων], φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο. τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα [ἐκ τῶν οὐρανῶν,] καὶ σαρκωθέντα [ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου, καὶ] ἐνανθρωπήσαντα, [σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ] παθόντα, [καὶ ταφέντα,] καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ [κατὰ τὰς γραφάς,] καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, [καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς, καὶ [πάλιν] ἐρχόμενον [μετὰ δόξης] κρῖναι ζῶντας καὶ νεκρούς· [οὗ τῆς βασιλείας οὐκ ἔσται τέλος]. Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον, [τὸ κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευ-

to have been composed by Gregory, bishop of Nyssa<sup>f</sup>. Between the two periods of the councils of Nice and Constantinople, the Macedonian heresy had sprung up, which denied the divinity of the Holy Ghost, and some clauses were added at the end of the Creed to exclude these opinions. It will be observed, however, that it is said of the Holy Ghost, *who proceedeth from the Father*; and the Constantinopolitan Creed was subscribed without the clause, which we now add, *and the Son*. These words never formed part of the Creed, as acknowledged by the Eastern church; nor is the procession of the Holy Ghost *from the Son*, as well as from the Father, received by the Greek church to the present day. Doubts have arisen as to the time and place, when the words *Filioque* were first added to the Latin form of the Creed, and admitted by the Western church. Some have supposed them to have been introduced by a council held at Rome at the same time with that held at Constantinople: but it is more probable, that they were not added till the following century, or perhaps considerably later.

It only remains for me to remark concerning the Nicene or Constantinopolitan Creed, that all the clauses of it, which relate to the divinity of the Son and the Holy Ghost, may be supported by the writings of the Ante-Nicene fathers. It has been my object in the present and former work to demon-

όμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμ-  
προσκυνούμενον καὶ συνδοξαζόμενον,  
τὸ λαλήσαν διὰ τῶν προφητῶν. Εἰς  
μίαν ἀγίαν καθολικὴν καὶ ἀποστολι-  
κὴν ἐκκλησίαν ὁμολογοῦμεν ἕν βάπ-  
τισμα εἰς ἄφεσιν ἁμαρτιῶν· προσδο-  
κῶμεν ἀνάστασιν νεκρῶν, καὶ ζωὴν

τοῦ μέλλοντος αἰῶνος. Ἀμήν.] The  
words enclosed in brackets are  
those which do not appear in  
the Creed subscribed at Nice.

<sup>f</sup> Niceph. *Hist. Eccles.* XII.

13.

strate this point. These clauses may be summed up in the following propositions; that Jesus Christ had two natures, the divine and the human; that he existed in his divine nature previous to his incarnation, and that his incarnation was the operation of the Holy Ghost; that he was the *begotten* Son of God, and of the same substance or nature with God, and himself very God; that his generation preceded all time, and that he was the Creator of the world. If the reader will consult the Index to this and the former work, he will find that all these points were maintained by writers who preceded the council of Nice. The doctrine, which is least clearly stated in the Constantinopolitan creed, is perhaps that which is termed in theological language, the eternal generation of the Son; or, to express it in simpler terms, the existence of the Son from all eternity; for the words, *eternal generation*, contain in fact an assertion of two doctrines; one, that Christ is *the begotten Son* of God; and another, that though proceeding from the Father by generation, he is still *coeternal* with Him. The fact of Christ being *the begotten Son* of God is clearly expressed in the Constantinopolitan creed; and if his eternity should appear to be less strongly asserted, it is because the words, *before all worlds*, are not equivalent to the Greek, *πρὸ πάντων τῶν αἰώνων*. The Socinian and Unitarian interpreters would remind us, that the term *αἶωνες* does not necessarily mean *worlds*, but may be translated *ages, periods of time, or dispensations*. The remark is not incorrect. *Αἶων* means in its primary sense *an indefinite period of time*; and in a secondary sense, *the system or scheme of things*

*which continued through any period.* Thus the period from the creation to the deluge was one αἰών from the deluge to Abraham was another: the kingdom of the Messiah is another: and so we may speak of the Mosaic dispensation as one αἰών, and the Christian dispensation as another. But αἰῶνες in the plural must mean more than one of these periods or dispensations: οἱ αἰῶνες might mean all the divisions of time, or all the dispensations, which ever have been or will be: and it is not difficult to see, how οἱ αἰῶνες τῶν αἰώνων came to be used for *eternity* by persons who considered, though erroneously, that eternity is an infinite multiple of time. When the Unitarian translators render τοὺς αἰῶνας in Heb. i. 2. xi. 3, *the ages*, or *the dispensations*, though the translation would convey little meaning, it would not be incorrect, if we understand by it all the dispensations, which ever have existed; and the assertion, that Christ was the author of all these dispensations, is very remarkable: but if we compare the two passages together, the correctness of our authorized version will perhaps be apparent. If we translate the words πρὸ πάντων τῶν αἰώνων in the Constantinopolitan creed, *before all ages* or *dispensations*, they perhaps come as near to an expression of eternity, as the finite nature of language will permit. The period, which preceded creation, was as much an αἰών, as any of those which followed it: and πρὸ πάντων τῶν αἰώνων can only be taken as equivalent to *before all time*, i. e. before there were any divisions of time, which can be called αἰῶνες: and our powers of abstraction will perhaps not allow us to have a more definite idea of eternal existence than

this. It may also be remarked, that if the Constantinopolitan creed should be considered as defective in asserting the eternity of the Son, there can be no doubt as to this doctrine having been held by the writers of the three first centuries. I would again refer the reader to the Index concerning this point : and whoever consults these testimonies, will scarcely doubt what was the meaning of the creed, which speaks of the Son as *begotten before all time*.

The divinity of the Holy Ghost is asserted in the creed, by words which denote his preexistence, which give to him the titles and attributes of Deity, which separate him from created beings in the mode of his existence, and unite him as an object of worship with the Father and the Son. Concerning the latter point, I would refer to what has been said at p. 14. and the Indices will shew, as before, that the Ante-Nicene Fathers held the same sentiments concerning the divinity of the Holy Ghost.

I should only be repeating, what has already been observed in the Introduction, if I should remind the reader, that to assert the divinity of the Son and the Holy Ghost, is in fact to assert the doctrine of the Trinity. If each of these persons is God, we must either believe that there are three Gods, or we must believe, that though in one relation they are three, in another they are one. The latter is the doctrine of a Trinity in Unity. It has not been my intention in either of these works to explain the nature of this doctrine, but merely to prove that such a doctrine was maintained in the earliest times. The reader will decide, whether this point is established by the testimonies which have been

alleged: it is for those who deny the doctrine, to explain how the church can have been in error from the beginning, and to name the period, when the Unitarian opinions were those of the universal church.

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8. Jesus Christ did Not fail in His mission on Earth.

9. Jesus Christ Pre-existed. This means that He existed BEFORE the Creation of the World.

10. When Christians worship Jesus Christ, they are NOT worshiping another Human being.

11. Jesus Christ did not become God by performing good works.

12. Christians cannot perform good works in order to go to Heaven. Those who want to find God must admit they are not able to be Perfect or Holy, and that they need the help of God to help them get rid of their Sins.

14. More than 500 Million Christians around the world today are NOT Roman Catholic. The Vatican does NOT speak for Christianity in many situations.

## Concerning Christians and Christianity (2)

15. Judas did NOT die in the place of Jesus Christ on the cross.

16. Jesus Christ had no motive to escape his fate. Jesus Christ was born to communicate His message of Hope and Redemption for mankind.

17. Without the **Blood of Jesus**, it would be **impossible** for those who believe in Jesus Christ to be saved, to have Eternal Life.

18. Christians worship **ONE** God, NOT three Gods.

19. In True Christianity, Historically, **the Trinity is =**

- a) God the Father
- b) God the Son
- c) God the Holy Spirit

20. The worship of Angels or Created Beings, or Creatures or anything except God (God the Father, God the Son [Jesus Christ], and God the Holy Spirit, is forbidden.

21. The Trinity IS NOT = Mary, Joseph and Jesus

22. The Trinity is NOT = Jesus, Joseph and God the Father

23. Gabriel is NOT another name for Jesus Christ.

24. Anyone can become a Christian if they want to.

25. Christianity IS not something that can be done EXTERNALLY. A person is a Christian because of what they believe **in their Heart**, inside of them. Their own **sincerity before God** is the true test.

26. Those who accept an electronic mark [666] for the purchase of goods, in their right hand or forehead are NOT able to become Christians.

## Concerning History and the Roman Catholic Church

Historic Information on the Roman Catholic Church can be found - in online searches - under the words:

papal, roman catholic, papist, popish, romanist, vatican, popery, romish,

There are many free Ebooks available online and at Google that cover these topics.

There is of course the standard works on the proven history of the Vatican:

**The Two Babylons** by Alexander Hislop, which uses more than 200 ancient Latin and Greek sources.

The Roman Schism illustrated from the Records of the Early Roman Catholic Church by Rev. Perceval.

Those who have trouble with Vatican documents concerning early Church Councils should conduct their own research into a document called the "Donation of Constantine", which was the false land grant from the Roman Emperors to the Vatican.





# **Saved - How To become a Christian how to be saved**

**A Christian is someone  
who believes the  
following**

***Steps to Take in order to become a  
true Christian, to be Saved & Have a  
real relationship & genuine  
experience with the real God***

**Read, understand, accept and  
believe the following verses from  
the Bible:**

**1. All men are sinners and fall short  
of God's perfect standard**

Romans 3: 23 states that  
For all have sinned, and come short of  
the glory of God;

**2. Sin - which is imperfection in our lives - denies us eternal life with God. But God sent his son Jesus Christ as a gift to give us freely Eternal Life by believing on Jesus Christ.**

Romans 6: 23 states

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

**3. You can be saved, and you are saved by Faith in Jesus Christ. You cannot be saved by your good works, because they are not "good enough". But God's good work of sending Jesus Christ to save us, and our response of believing - of having faith - in Jesus Christ, that is what saves each of us.**

Ephesians 2: 8-9 states

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

**4. God did not wait for us to become perfect in order to accept or unconditionally love us. He sent Jesus Christ to save us, even though we are sinners. So Jesus Christ died to save us from our sins, and to save us from eternal separation from God.**

Romans 5:8 states

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

**5. God loved the world so much that He sent his one and only Son to die, so that by believing in Jesus Christ, we obtain Eternal Life.**

John 3: 16 states

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

**6. If you believe in Jesus Christ, and in what he did on the Cross for us, by dying there for us, you know for a**

**fact that you have been given  
Eternal Life.**

I John 5: 13 states

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

**7. If you confess your sins to God, he hears you take this step, and you can know for sure that He does hear you, and his response to you is to forgive you of those sins, so that they are not remembered against you, and not attributed to you ever again.**

I John 1: 9 states

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

**If you believe these verses, or want to believe these verses, pray the following:**

***" Lord Jesus, I need you. Thank you for dying on the cross for my sins. I open the door of my life and ask you***

*to save me from my sins and give me eternal life. Thank you for forgiving me of my sins and giving me eternal life. I receive you as my Savior and Lord. Please take control of the throne of my life. Make me the kind of person you want me to be. Help me to understand you, and to know you and to learn how to follow you. Free me from all of the things in my life that prevent me from following you. In the name of the one and only and true Jesus Christ I ask all these things now, Amen".*

Does this prayer express your desire to know God and to want to know His love ? If you are sincere in praying this prayer, Jesus Christ comes into your heart and your life, just as He said he would.

**It often takes courage to decide to become a Christian. It is the right decision to make, but It is difficult to fight against part of ourselves that wants to hang on, or to find against that part of our selves that has trouble changing. The good news is**

that you do not need to change yourself. Just Cry out to God, pray and he will begin to change you. God does not expect you to become perfect before you come to Him. Not at all...this is why He sent Jesus...so that we would not have to become perfect before being able to know God.

**Steps to take once you have asked  
Jesus to come into your life**

**Find the following passages in the Bible and begin to read them:**

- 1. Read Psalm 23 (in the middle of the Old Testament - the 1st half of the Bible)**
- 2. Read Psalm 91**
- 3. Read the Books in the New Testament (in the Bible) of John, Romans & I John**
- 4. Tell someone of your prayer and your seeking God. Share that with someone close to you.**
- 5. Obtain some of the books on the list of books, and begin to read**

them, so that you can understand more about God and how He works.  
6. Pray, that is - just talk to and with God, thank Him for saving you, and tell him your fears and concerns, and ask him for help and guidance.  
7. email or tell someone about the great decision you have made today  
!!!

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**Does the "*being saved*" process only work for those who believe ?**

**For the person who is not yet saved, their understanding of 1) their state of sin and 2) God's personal love and care for them, and His desire and ability to save them....is what enables anyone to become saved.**  
**So yes, the "being saved" process works only for those**



who believe in Jesus Christ and Him only, and place their faith in Him and in His work done on the Cross.

...and if so , then how does believing save a person?

Believing saves a person because of what it allows God to do in the Heart and Soul of that person.

But it is not simply the fact of a "belief". The issue is not having "belief" but rather what we have a belief about.

IF a person believes in **Salvation by Faith Alone in Jesus Christ** (ask us by email if this is not clear), then **That belief** saves them. Why ? because they are magical ? No, because of the sovereignty of God, because of what God does to them, when they ask him into their heart & life. When a person decides to place their faith in Jesus Christ and **ask Him** to forgive them of

their sins and invite Jesus Christ into their life & heart, **this** is what saves them – *because of* what God does for them at that moment in time.

At that moment in time when they sincerely believe and ask God to save them (as described above), God takes the life of that person, and in accordance with the will of that human, having requested God to save them from their sins through Jesus Christ – God takes that person's life and sins [all sins past, present and future], and allocates them to the category: of "*one of those people who Accepted the Free Gift of Eternal Salvation that God offers*".

From that point forward, their sins are no longer counted against them, because that is an account that is paid by the shed blood of Jesus Christ. And there is no person that could ever sin so much, that God's love would not be good enough for them, or that would somehow not be able to be covered by the penalty of

death that Jesus Christ paid the price for. (otherwise, sin would be more powerful than Jesus Christ – which is not true).

Sometimes, People have trouble believing in Jesus Christ because of two extremes:

First the extreme that they are *not* sinners (usually, this means that a person has not committed a "serious" sin, such as "murder", but God says that **all sins separates us from God**, even supposedly-small sins. We – as humans – tend to evaluate sin into more serious and less serious categories, because we do not understand just how serious "small" sin is).

Since we are all sinners, we all have a need for God, in order to have eternal salvation.

Second the extreme that they are *not good enough* for Jesus Christ to save them. This is basically done by those who reject the Free offer of Salvation by Christ Jesus because those people are -literally – **unwilling**

to believe. After death, they will believe, but they can only chose Eternal Life BEFORE they die. The fact is that all of us, are not good enough for Jesus Christ to save them. That is why Paul wrote in the Bible "**For all have sinned, and come short of the glory of God**" (Romans 3:23).

Thankfully, that is not the end of the story, because he also wrote " For the wages of sin *is* death; **but the gift of God *is* eternal life** through Jesus Christ our Lord."(Romans 6: 23)

That Free offer of salvation is clarified in the following passage:

John 3: 16 **For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.**  
17 **For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**

## **Prayers that count**

### **The prayers that God hears**

We don't make the rules any more than you do. We just want to help others know how to reach God, and know that God cares about them personally.

The only prayers that make it to Heaven where God dwells are those prayers that are prayed directly to Him "[through Jesus Christ](#)" or "*in the name of Jesus Christ*".

God hears our prayers because we obey the method that God has established for us to be able to reach him. If we want Him to hear us, then we must use the methods that He has given us to communicate with Him.

**And he explains - in the New Testament - what that method is: talking to God (praying) in accordance with God's will - and coming to Him in the name of Jesus Christ. Here are some examples of that from the New Testament:**

(Acts 3:6) Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

(Acts 16:18) And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

(Acts 9:27) But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

(2 Cor 3:4) And such trust have we through Christ to God-ward: (i.e. toward God)

(Gal 4:7) Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

(Eph 2:7) That in the ages to come he might show the exceeding [spiritual] riches of his grace in *his* kindness toward us through Christ Jesus.

(Phil 4:7) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

(Acts 4:2) Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

(Rom 1:8) First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

(Rom 6:11) Likewise reckon ye also yourselves to be dead indeed unto sin,

but alive unto God through Jesus Christ our Lord.

(Rom 6:23) For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord.

(Rom 15:17) I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

(Rom 16:27) To God only wise, *be* glory through Jesus Christ for ever. Amen.

(1 Pet 4:11) ...if any man minister, *let him do it* as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

(Gal 3:14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the [Holy] Spirit through faith.



(Titus 3:6) Which he shed on us abundantly through Jesus Christ our Saviour;

(Heb 13:21) Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

Anyone who has questions is encouraged to contact us by email, with the address that is posted on our website.

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#### Note for Foreign Language and International Readers & Users

Foreign Language Versions of the Introduction and Postscript/Afterword will be included (hopefully) in future editions.

**IF a person wanted to become a Christian, what would they pray ?**

God, I am praying this to you so that you will help me. Please help me to want to know you better. Please help me to become a Christian.

God I admit that I am not perfect. I understand that you cannot allow anyone into Heaven who is not perfect and Holy. I understand that if I believe in Jesus Christ and in what He did, that God you will see my life through the sacrifice of Jesus Christ, and that this will allow me to have eternal life and know that I am going to Heaven.

God, I admit that I have sin and things in my life that are not perfect. I know I have sinned in my life. Please forgive me of my sins. I believe that Jesus Christ is the Son of God, that He came to Earth to save those who ask Him, and that He died to pay the penalty for all of my sins.

I understand that Jesus physically died and physically arose from the dead, and that God can forgive me because of the death and resurrection of Jesus Christ. I thank you for dying for me, and for paying the price for my sins. I accept to believe in you, and I thank you Lord God from all of my heart for your help and for sending your Son to die and raise from the Dead.

I pray that you would help me to read your word the Bible. I renounce anything in my life, my thoughts and my actions that is not from you, and I do this in the name of Jesus Christ. Help me to not be spiritually deceived. Help me to grow and learn how to have a strong Christian walk for you, and to be a good example, with your help. Help me to have and develop a love of your word the Bible, and please bring to my life, people and situations that will help me to understand how to live my life as your servant. Help me to learn how to share the good news with those who may be willing to learn or to know. I ask these things in the name of Jesus Christ, and I thank you for what you have done for me, Amen.

**Please Remember: Christianity is NEVER forced. No one can force anyone to become a Christian. God does NOT recognize any desire for Him, unless it is genuine and motivated from the inside of each of us.**

## **Prayers for help to God**

### **In MANY LANGUAGES**

### **For YOU, for US, for your Family**

Dear God,

Thank you that this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. Please help them to be able to work fast, and make more Electronic books available. Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do. Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they

are engaged in. I pray that you would protect them from the Spiritual Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in. Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who work on the website and those who help them your wisdom.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way. and I ask you to do these things in the name of Jesus,  
Amen,

=====

[illegible]

## 5 minutos a ayudar excepto otros - diferencie eterno

Dios querido,

gracias que se ha lanzado este nuevo testamento de modo que poder aprender más sobre usted. Ayude por favor a la gente responsable de hacer este Ebook disponible. Ayúdele por favor a poder trabajar rápidamente, y haga que más Ebooks disponible por favor le ayuda a tener todos los recursos, los fondos, la fuerza y el tiempo que necesitan para poder guardar el trabajar para usted.

Ayude por favor a los que sean parte del equipo que les ayuda sobre una base diaria. Por favor déles la fuerza para continuar y para dar a cada uno de ellos la comprensión espiritual para el trabajo que usted quisiera que hicieran. Ayude por favor a cada uno de ellos a no tener miedo y a no recordar que usted es el dios que contesta a rezo y que está a cargo de todo.

Ruego que usted los animara, y que usted los proteja, y el trabajo y el ministerio que están contratados adentro. Ruego que usted los protegiera contra las fuerzas espirituales que podrían dañarlas o retardarlas abajo. Ayúdeme por favor cuando utilizo este nuevo testamento también para pensar en ellas de modo que pueda rogar para ellas y así que pueden continuar ayudando a más gente. Ruego que usted me diera un amor de su palabra santa, y que usted me daría la sabiduría y el discernimiento espirituales para conocerle mejor y para entender los tiempos que estamos adentro y cómo ocuparse de las dificultades que me enfrentan con cada día. Señor God, me ayuda a desear conocerle mejor y desear ayudar a otros cristianos en mi área y alrededor del mundo. Ruego que usted diera el Web site y los de Ebook el equipo y los que trabajan en que les ayudan su sabiduría. Ruego que usted ayudara a los miembros individuales de su familia (y de mi familia) espiritual a no ser engañado, pero entenderle y desear aceptarle y seguir de cada manera. y pido que usted haga estas cosas en el nombre de Jesús, amen, ¿

(por qué lo hacemos tradujeron esto a muchas idiomas? Porque necesitamos a tanto rezo como sea posible, y a tanta gente que ruega para nosotros y el este ministerio tan a menudo como sea posible. Gracias por su ayuda. El rezo es una de las mejores maneras que usted puede ayudarnos más).

# Hungarian

Hungary, Hungarian, Hungary Hungarian Magyar Prayer Jezus Krisztus  
Imádság hoz Isten Hogyan viselkedni Imádkozik hoz tud hall az én m  
viselkedni kérdez ad segít számomra

## **Hungarian - Prayer Requests (praying / Talking) to God - explained in Hungarian Language**

Beszélő -hoz Isten , a Alkotó -ból Világegyetem , a Lord :

1. amit ön akar ad számomra a bátorság -hoz imádkozik a  
dolog amit Vennem kell imádkozik

2. amit ön akar ad számomra a bátorság -hoz hisz ön és  
elfogad amit akrsz így csinálni életemmel , helyett én  
felel az én -m saját akarat ( szándék ) fenti öné.

3. amit ön akar add nekem segít -hoz nem enged az én -m  
fél -ből ismeretlen -hoz válik a kifogás , vagy a alap értem  
nem -hoz szolgál you.

4. amit ön akar add nekem segít -hoz lát és -hoz megtanul  
hogyan viselkedni volna a szellemi erő Szükségem van (   
átmenő -a szó a Biblia ) egy ) részére a esemény előre és b  
betű ) részére az én -m saját személyes szellemi utazás.

5. Amit ön Isten akar add nekem segít -hoz akar -hoz szolgál  
Ön több

6. Amit ön akar emlékeztet én -hoz -val beszél ön  
prayerwhen ) Én csalódott vagy -ban nehézség , helyett  
kipróbálás -hoz határozat dolog én magam egyetlen átmenő  
az én -m emberi erő.

7. Amit ön akar add nekem Bölcsesség és egy szív töltött -  
val Bibliai Bölcsesség azért ÉN akar szolgál ön több  
hatékonyan.

8. Amit ön akar adjon nekem egy -t vágy -hoz dolgozószoba  
-a szó , a Biblia ,( a Új Végrendelet Evangélium -ból Budi ),  
-ra egy személyes alap

9. amit ön akar ad segítség számomra azért Én képes -hoz  
észrevesz dolog -ban Biblia ( -a szó ) melyik ÉN tud  
személyesen elmond -hoz , és amit akarat segítsen nekem ért  
amit akarsz én -hoz csinál életemben.

10. Amit ön akar add nekem nagy ítélőképesség , -hoz ért  
hogyan viselkedni megmagyaráz -hoz másikkal ki ön , és  
amit ÉN akar képesnek lenni megtenni megtanul hogyan  
viselkedni megtanul és tud hogyan viselkedni kiáll mellett  
ön és én -a szó ( a Biblia )

11. Amit ön akar hoz emberek ( vagy websites ) életemben  
ki akar -hoz tud ön és én , ki van erős -ban -uk pontos  
megértés -ből ön ( Isten ); és Amit ön akar hoz emberek (   
vagy websites ) életemben ki lesz képes -hoz bátorít én -hoz  
pontosan megtanul hogyan viselkedni feloszt a Biblia a szó -  
ból igazság (2 Korinthus 12:3).

12. Amit ön akar segítsen nekem -hoz megtanul -hoz volna  
nagy megértés körülbelül melyik Biblia változat van legjobb  
 , melyik van a leg--bb pontos , és melyik birtokol a leg--bb  
szellemi erő & erő , és melyik változat egyeztet -val a  
eredeti kézirat amit ön ihletett a írói hivatás -ból Új  
Végrendelet -hoz ír.

13. Amit ön akar ad segít számomra -hoz használ időm -ban  
egy jó út , és nem -hoz elpusztít időm -ra Hamis vagy üres  
módszer közelebb kerülni -hoz Isten ( de amit van nem

hűségesen Bibliai ), és hol azok módszer termel nem hosszú ideje vagy tartós szellemi gyümölcs.

14. Amit ön akar ad segítség számomra -hoz ért mit tenni keres -ban egy templom vagy egy istentisztelet helye , mi fajta -ból kérdés -hoz kérdez , és amit ön akar segítsen nekem -hoz talál hívők vagy egy lelkes -val nagy szellemi bölcsesség helyett könnyű vagy hamis válaszol.

15. amit ön akar okoz én -hoz emlékszik -hoz memorizál -a szó a Biblia ( mint Rómaiak 8), azért ÉN tud volna ez szívemben és volna az én -m törődik előkészített , és lenni kész ad egy válaszol -hoz másikkak -ból remél amit Nekem van körülbelül ön.

16. Amit ön akar hoz segít számomra azért az én -m saját teológia és tételek -hoz egyetérteni -a szó , a Biblia és amit ön akar folytatódik segíteni neki én tud hogyan az én -m megértés -ból doktrína lehet közművesített azért az én -m saját élet , életmód és megértés folytatódik -hoz lenni záró -hoz amit akrsz ez -hoz lenni értem.

17. Amit ön akar nyit az én -m szellemi bepillantás ( következtetés ) több és több , és amit hol az én -m megértés vagy észrevétel -ból ön van nem pontos , amit ön akar segítsen nekem -hoz megtanul ki Jézus Krisztus hűségesen van.

18. Amit ön akar ad segít számomra azért ÉN akar képesnek lenni megtenni szétválaszt akármi hamis rítusok melyik Nekem van függés -ra , -ból -a tiszta tanítás -ban Biblia , ha akármi miből Én alábbiak van nem -ból Isten , vagy van ellenkező -hoz amit akrsz -hoz tanít minket körülbelül alábbiak ön.



19. Amit akármilyen kényszerítéssel rossz akar nem eltesz akármilyen szellemi megértés melyik Nekem van , de eléggé amit ÉN akar megtart a tudás -ból hogyan viselkedni tud ön és én nem -hoz lenni tévedésben lenni ezekben a napokban -ból szellemi csalás.

20. Amit ön akar hoz szellemi erő és segít számomra azért ÉN akarát nem -hoz lenni része a Nagy Esés El vagy -ból akármilyen mozgalom melyik akar lenni lelkiileg utánozt -hoz ön és én -hoz -a Szent Szó

21. Amit ha van akármilyen amit Nekem van megtett életemben , vagy bármilyen módon amit Nekem van nem alperes -hoz ön ahogy ettem kellett volna volna és ez minden megakadályozás én -ból egyik gyaloglás veled , vagy birtoklás megértés , amit ön akar hoz azok dolog / válasz / esemény vissza bele az én -m törődik , azért ÉN akar lemond őket nevében Jézus Krisztus , és mind az összes -uk hat és következmény , és amit ön akar helyettesít akármilyen üresség ,sádnasság vagy kétségbeesés életemben -val a Öröm -ból Lord , és amit ÉN akar lenni több fókuszálva tanulás -hoz követ ön mellett olvasó -a szó , a Biblia

22. Amit ön akar nyit az én -m szemek azért ÉN akar képesnek lenni megtenni világosan lát és felismer ha van egy Nagy Csalás körülbelül Szellemi téma , hogyan viselkedni ért ez jelenség ( vagy ezek esemény ) -ból egy Bibliai perspektíva , és amit ön akar add nekem bölcsesség -hoz tud és így amit ÉN akarát megtanul hogyan viselkedni segít barátaim és szeretett egyek ( rokon ) nem lenni része it.

23. Amit ön akar biztosít amit egyszer az én -m szemek van kinyitott és az én -m törődik ért a szellemi jelentőség -ból időszaki esemény bevétele hely a világon , amit ön akar előkészít szívem elfogadtatni magam -a igazság , és amit ön akar segítsen nekem ért hogyan viselkedni talál bátorság és

erő átmenő -a Szent Szó , a Biblia. Nevében Jézus Krisztus ,  
Én kérdezek mindezekért igazol kívánságom -hoz lenni -ban  
megállapodás -a akarat , és Én kérdezés részére -a  
bölcsesség és kicsit bérelni szerelem -ból Igazság Ámen

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Több alul -ból Oldal  
Hogyan viselkedni volna Örökélet

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Vagyunk boldog ha ez oldalra dől ( -ból imádság kereslet -  
hoz Isten ) van képes -hoz támogat ön. Mi ért ez május nem  
lenni a legjobb vagy a leg--bb hatásos fordítás. Mi ért amit  
vannak sok különböző ways -ból kifejezhető gondolkodás és  
szöveg. Ha önnek van egy javaslat részére egy jobb fordítás  
, vagy ha tetszene neked -hoz fog egy kicsi összeg -ból idő  
-hoz küld javaslatok hozzánk , lesz lenni ételadag ezer -ból  
más emberek is , ki akarat akkor olvas a közművesített  
fordítás. Mi gyakran volna egy Új Végrendelet elérhető -ban  
-a nyelv vagy -ban nyelvek amit van ritka vagy régi. Ha ön  
látszó részére egy Új Végrendelet -ban egy különleges nyelv  
, legyen szíves ír hozzánk. Is , akarunk hogy biztosak  
legyünk és megpróbál -hoz kommunikál amit néha ,  
megtesszük felajánl könyv amit van nem Szabad és amit  
csinál ár pénz. De ha ön nem tud ad néhányuk elektronikus  
könyv , mi tud gyakran csinál egy cserél -ből elektronikus  
könyv részére segít -val fordítás vagy fordítás dolgozik.  
Csinálsz nem kell lenni profi munkás , csak kevés szabályos  
személy akit érdekel ételadag. Önnek kellene volna egy  
számítógép vagy önnek kellene volna belépés -hoz egy  
számítógép -on -a helyi könyvtár vagy kollégium vagy  
egyetem , óta azok általában volna jobb kapcsolatok -hoz  
Internet.

Tudod is általában alapít -a saját személyes SZABAD  
elektronikus posta számla mellett haladó mail.yahoo.com

Legyen szíves fog egy pillanat -hoz talál a elektronikus posta cím elhelyezett alul vagy a vég ebből oldal. Mi remél lesz küld elektronikus posta hozzánk , ha ez -ból segít vagy bátorítás. Mi is bátorít ön -hoz kapcsolat minket vonatkozólag Elektronikus Könyv hogy tudunk felajánl amit van nélkül ár , és szabad.

Megteesszük volna sok könyv -ban külföldi nyelvek , de megteesszük nem mindig hely őket -hoz kap elektronikusan ( letölt ) mert mi egyetlen csinál elérhető a könyv vagy a téma amit van a leg--bb kereslet. Mi bátorít ön -hoz folytatódik -hoz imádkozik -hoz Isten és -hoz folytatódik -hoz megtanul róla mellett olvasó a Új Végrendelet. Mi szívesen lát -a kérdés és magyarázat mellett elektronikus posta.

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[illegible]

## Italian

## Italian- Prayer Requests (praying / Talking) to God - explained in Italian Language

italian prayer jesus Cristo Preghiera come pregare al del dio il dio puo  
sentirsi preghiera come chiedere dio di dare allaiuto me

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**Parlando al dio, il creatore dell'universo, il signore:**

**1. che darestes me al coraggio pregare le cose di che ho bisogno per pregare**

2. che darestes me al coraggio crederli ed accettare che cosa desiderate fare con la mia vita, anziché me che exalting il miei propri volontà (intenzione) sopra il vostro.

3. che mi darestes l'aiuto per non lasciare i miei timori dello sconosciuto trasformarsi in nelle giustificazioni, o la base per me per non servirlo.

4. che mi darestes l'aiuto per vedere ed imparare come avere la resistenza spiritosa io abbia bisogno (con la vostra parola bibbia) di a) per gli eventi avanti e b) per il mio proprio viaggio spiritoso personale.

5. Che dio mi darestes l'aiuto per desiderare servirli di più

6. Che mi ricordereste comunicare con voi (prayer)when io sono frustrati o in difficoltà, invece di provare a risolvere le cose io stesso soltanto con la mia resistenza umana.

7. Che mi darestes la saggezza e un cuore si è riempito di saggezza biblica in modo che li servissi più efficacemente.

8. Che mi darestes un desiderio studiare la vostra parola, la bibbia, (il nuovo gospel del Testamento di John), a titolo personale,

9. che darestes ad assistenza me in modo che possa notare le cose nella bibbia (la vostra parola) a cui posso riferire personalmente ed a che lo aiuterà a capire che cosa lo desiderate fare nella mia vita.

10. Che mi dareste il discernment grande, per capire come spiegare ad altri che siate e che potrei imparare come imparare e sapere levarsi in piedi in su per voi e la vostra parola (bibbia)

11. Che portereste la gente (o i Web site) nella mia vita che desidera conoscerla e che è forte nella loro comprensione esatta di voi (dio); e quello portereste la gente (o i Web site) nella mia vita che potrà consigliarmi imparare esattamente come dividere la bibbia la parola della verità (2 coda di todo 2:15).

12. Che lo aiutereste ad imparare avere comprensione grande circa quale versione della bibbia è la cosa migliore, che è la più esatta e che ha la resistenza & l'alimentazione più spiritose e che la versione accosente con i manoscritti originali che avete ispirato gli autori di nuovo Testamento scrivere.

13. Che dareste l'aiuto me per usare il mio tempo in un buon senso e per non sprecare il mio tempo sui metodi falsi o vuoti di ottenere più vicino al dio (ma a quello non sia allineare biblico) e dove quei metodi non producono frutta spiritosa di lunga durata o durevole.

14. Che dareste l'assistenza me capire che cosa cercare in una chiesa o in un posto di culto, che generi di domande da chiedere e che lo aiutereste a trovare i believers o un pastor con saggezza spiritosa grande anziché le risposte facili o false.

15. di che lo indurreste a ricordarsi per memorizzare la vostra parola la bibbia (quale Romans 8), di modo che posso averlo nel mio cuore e fare la mia prepararsi mente ed è

aspetti per dare una risposta ad altre della speranza che ho circa voi.

16. Che portreste l'aiuto me in modo che la mie proprie teologia e dottrine per accosentire con la vostra parola, la bibbia e che continuereste a aiutarli a sapere la mia comprensione della dottrina può essere migliorata in modo che la miei propri vita, lifestyle e capire continui ad essere più vicino a che cosa lo desiderate essere per me.

17. Che aprireste la mia comprensione spiritosa (conclusioni) di più e più e che dove la mia comprensione o percezione di voi non è esatta, che lo aiutereste ad imparare chi Jesus Christ allineare è.

18. Che dareste l'aiuto me in modo che possa separare tutti i rituali falsi da cui ho dipeso, dai vostri insegnamenti liberi nella bibbia, se c'è ne di che cosa sono seguente non è del dio, o è contrari a che cosa desiderate per insegnarli - circa quanto segue.

19. Che alcune forze della malvagità non toglierebbero la comprensione affatto spiritosa che abbia, ma piuttosto che mantennrei la conoscenza di come conoscerli e non essere ingannato dentro attualmente di inganno spiritoso.

20. Che portreste la resistenza spiritosa ed aiutereste a me in modo che non faccia parte del ritirarsi grande o di alcun movimento che sarebbe spiritual falsificato a voi ed alla vostra parola santa.

21. Quello se ci è qualche cosa che faccia nella mia vita, o qualsiasi senso che non ho risposto a voi come dovrei avere e quello sta impedendomi di camminare con voi, o avere capire, che portreste quei things/responses/events nuovamente dentro la mia mente, di modo che rinuncerei

loro in nome di Jesus Christ e tutte i loro effetti e conseguenze e che sostituireste tutta la emptiness, tristezza o disperazione nella mia vita con la gioia del signore e che di più sarei messo a fuoco sull'imparare seguirli leggendo la vostra parola, bibbia.

22. Che aprireste i miei occhi in modo che possa vedere e riconoscere chiaramente se ci è un inganno grande circa i soggetti spiritosi, come capire questo fenomeno (o questi eventi) da una prospettiva biblica e che mi dareste la saggezza per sapere ed in modo che impari come aiutare i miei amici ed amavones (parenti) per non fare parte di esso.

23. Che vi accertereste che i miei occhi siano aperti una volta e la mia mente capisce l'importanza spiritosa degli eventi correnti che avvengono nel mondo, che abbiate preparato il mio cuore per accettare la vostra verità e che lo aiutereste a capire come trovare il coraggio e la resistenza con la vostra parola santa, la bibbia. In nome di Jesus Christ, chiedo queste cose che confermano il mio desiderio essere nell'accordo la vostra volontà e sto chiedendo la vostra saggezza ed avere un amore della verità, Amen.

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Più in calce alla pagina  
come avere vita Eterna

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Siamo felici se questa lista (delle richieste di preghiera al dio) può aiutarli. Capiamo che questa non può essere la traduzione migliore o più efficace. Capiamo che ci sono molti sensi differenti di esprimere i pensieri e le parole. Se avete un suggerimento per una traduzione migliore, o se

voleste occorrere una piccola quantità di vostro tempo di trasmettere i suggerimenti noi, aiuterete i migliaia della gente inoltre, che allora leggerà la traduzione migliorata. Abbiamo spesso un nuovo Testamento disponibile in vostra lingua o nelle lingue che sono rare o vecchie.

Se state cercando un nuovo Testamento in una lingua specifica, scriva prego noi. Inoltre, desideriamo essere sicuri e proviamo a comunicare a volte quello, offriamo i libri che non sono liberi e che costano i soldi. Ma se non potete permettervi alcuni di quei libri elettronici, possiamo fare spesso uno scambio di libri elettronici per aiuto con la traduzione o il lavoro di traduzione.

Non dovete essere un operaio professionista, solo una persona normale che è interessata nell'assistenza. Dovreste avere un calcolatore o dovreste avere accesso ad un calcolatore alla vostra biblioteca o università o università locale, poiché quelli hanno solitamente collegamenti migliori al Internet. Potete anche stabilire solitamente il vostro proprio cliente LIBERO personale della posta elettronica andando al ### di mail.yahoo.com prego occorrete un momento per trovare l'indirizzo della posta elettronica situato alla parte inferiore o all'estremità di questa pagina. Speriamo che trasmettiate la posta elettronica noi, se questa è di aiuto o di incoraggiamento. Inoltre vi consigliamo metterseli in contatto con riguardo ai libri elettronici che offriamo quello siamo senza costo e

che libero abbiamo molti libri nelle lingue straniere, ma non le disponiamo sempre per ricevere elettronicamente (trasferimento dal sistema centrale verso i satelliti) perché rendiamo soltanto disponibile i libri o i soggetti che sono chiesti. Vi consigliamo continuare a pregare al dio ed a continuare ad imparare circa lui leggendo il nuovo



Testamento. Accogliamo favorevolmente le vostre domande ed osservazioni da posta elettronica.

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**Preghiera al dio Caro Dio,** Grazie che questo gospel o questo nuovo Testamento è stato liberato in modo che possiamo impararvi più circa. Aiuti prego la gente responsabile del rendere questo libro elettronico disponibile. Conoscete che chi sono e potete aiutarle.

Aiutile prego a potere funzionare velocemente e renda i libri più elettronici disponibili Aiutili prego ad avere tutte le risorse, i soldi, la resistenza ed il tempo di che hanno bisogno per potere continuare a funzionare per voi. Aiuti prego quelli che fanno parte della squadra che le aiuta su una base giornaliera. Prego dia loro la resistenza per continuare e dare ciascuno di loro la comprensione spiritosa per il lavoro che li desiderate fare. Aiuti loro prego ciascuno a non avere timore ed a non ricordarsi di che siete il dio che risponde alla preghiera e che è incaricato di tutto. Prego che consigliereste loro e che li proteggete ed il lavoro & il ministero che sono agganciati dentro.

Prego che li proteggereste dalle forze spiritose o da altri ostacoli che potrebbero nuoc o ritardarli giù. Aiutilo prego quando uso questo nuovo Testamento anche per pensare alla gente che ha reso questa edizione disponibile, di modo che posso pregare per loro ed in modo da può continuare a aiutare più gente.

Prego che mi dareste un amore della vostra parola santa (il nuovo Testamento) e che mi dareste la saggezza ed il discernment spiritosi per conoscerli meglio e per capire il

Prego che darestes la squadra elettronica e coloro del libro che le aiuta la vostra saggezza.

Prego che aiutereste i diversi membri della loro famiglia (e della mia famiglia) spiritual a non essere ingannati, ma capirli e desiderare accettarli e seguire in ogni senso. Inoltre diaci la comodità ed il consiglio in questi periodi ed io vi chiedo di fare queste cose in nome di Jesus, amen,

[illegible]

Portuguese Prayer **Cristo Pedido** a Deus Como orar a Deus  
podem ouvir my pedido perguntar Deus dar ajuda a me  
**Portuguese - Prayer Requests (praying / Talking) to God**  
**- explained in Portugues (Portugues) Language**

Falando ao deus, o criador do universo, senhor:

1. que você daria a mim a coragem para as coisas que eu necessito
2. que você daria a mim a coragem de acreditar e aceitar o que você quer fazer com minha vida, em vez de mim que exaltando meus próprios vontades (intenção) acima de seu.
3. que você me daria a ajuda para não deixar meus medos do desconhecido se transformar em desculpas, ou a base para mim para não lhe servir.
4. que você me daria a ajuda para ver e aprender como ter a força espiritual que eu necessito (com sua palavra o bible) a) para os eventos adiante e b) para minha própria viagem espiritual pessoal.
5. Que você Deus me daria a ajuda para querer lhe servir mais
6. Que você me lembraria falar com você (prayer) quando me sinto frustrado ou na dificuldade, em vez de tentar resolver coisas eu mesmo somente com minha força humana.
7. Que você me daria a sabedoria e um coração encheu-se com a sabedoria bíblica de modo que eu lhe servisse mais eficazmente.
8. Que você me daria um desejo estudar sua palavra, o bible, (o gospel do testamento novo de John), em uma base pessoal,
9. que você daria a auxílio a mim de modo que eu pudesse observar coisas no bible (sua palavra) a que eu posso pessoalmente relacionar, e a que me ajudará compreender o que você quer fazer em minha vida.
10. Que você me daria o discernimento grande, para compreender como explicar a outro que você é, e que eu

poderia aprender como aprender e saber estar acima para você e sua palavra (o bible)

11. Que você traria os povos (ou os Web site) em minha vida que querem o conhecer, e que são fortes em sua compreensão exata de você (deus); e isso você traria povos (ou Web site) em minha vida que poderá me incentivar aprender exatamente como dividir o bible a palavra da verdade (2 timothy 2:15).

12. Que você me ajudaria aprender ter a compreensão grande sobre que versão do bible é a mais melhor, que são a mais exata, e que têm a força & o poder os mais espirituais, e que a versão concorda com os manuscritos originais que você inspirou os autores do testament novo escrever.

13. Que você me daria a ajuda para usar meu tempo em uma maneira boa, e para não desperdiçar minha hora em métodos falsos ou vazios de começar mais perto do deus (mas daquele não seja verdadeiramente biblical), e onde aqueles métodos não produzem nenhuma fruta espiritual a longo prazo ou durável.

14. Que você me daria o auxílio compreender o que procurar em uma igreja ou em um lugar da adoração, que tipos das perguntas a pedir, e que você me ajudaria encontrar believers ou um pastor com sabedoria espiritual grande em vez das respostas fáceis ou falsas. 15. que você faria com que eu recordasse memorizar sua palavra o bible (tal como Romans 8), de modo que eu pudesse o ter em meu coração e ter minha mente preparada, e estivessem pronto para dar uma resposta a outra da esperança que eu tenho sobre você.

16. Que você me traria a ajuda de modo que meus próprios theology e doutrinas para concordar com sua palavra, o

bible e que você continuaria a me ajudar saber minha compreensão da doutrina pode ser melhorada de modo que meus próprios vida, lifestyle e compreensão continuem a ser mais perto de o que você a quer ser para mim.

17. Que você abriria minha introspecção espiritual (conclusões) mais e mais, e que onde minha compreensão ou percepção de você não são exata, que você me ajudaria aprender quem Jesus Christ é verdadeiramente.

18. Que você me daria a ajuda de modo que eu possa separar todos os rituais falsos de que eu depender, de seus ensinamentos desobstruídos no bible, se alguma de o que eu sou seguinte não são do deus, nem são contrárias a o que você quer nos ensinar - sobre o seguir.

19. Que nenhuma das forças do mal não removeriam a compreensão espiritual que eu tenho, mas rather que eu reteria o conhecimento de como o conhecer e não ser iludido nestes dias do deception espiritual.

20. Que você traria a força espiritual e me ajudaria de modo que eu não seja parte da queda grande afastado ou de nenhum movimento que fosse espiritual forjado a você e a sua palavra holy.

21. Isso se houver qualquer coisa que eu fiz em minha vida, ou alguma maneira que eu não lhe respondi como eu devo ter e aquela está impedindo que eu ande com você, ou ter a compreensão, que você traria aqueles things/responses/events para trás em minha mente, de modo que eu os renunciasses no nome de Jesus Christ, e em todas as suas consequências, e que você substituiria todo o emptiness, sadness ou desespero em minha vida com a alegria do senhor, e que eu estaria focalizado mais na aprendizagem o seguir lendo sua palavra, o bible.

22. Que você abriria meus olhos de modo que eu possa ver e reconhecer claramente se houver um deception grande sobre tópicos espirituais, como compreender este fenômeno (ou estes eventos) de um perspective biblical, e que você me daria a sabedoria para saber e de modo que eu aprenderei como ajudar a meus amigos e amei (parentes) não ser parte dela.

23. Que você se asseguraria de que meus olhos estejam abertos uma vez e minha mente compreende o significado espiritual dos eventos atuais que ocorrem no mundo, que você prepararia meu coração para aceitar sua verdade, e que você me ajudaria compreender como encontrar a coragem e a força com sua palavra holy, o bible. No nome de Jesus Christ, eu peço estas coisas que confirmam meu desejo ser no acordo sua vontade, e eu estou pedindo sua sabedoria e para ter um amor da verdade, Amen.

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Mais no fundo da página  
como ter a vida eternal

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Nós estamos contentes se esta lista (de pedidos do prayer ao deus) puder lhe ajudar. Nós compreendemos que esta não pode ser a mais melhor ou tradução a mais eficaz. Nós compreendemos que há muitas maneiras diferentes de expressar pensamentos e palavras. Se você tiver uma sugestão para uma tradução melhor, ou se você gostar de fazer exame de um pouco de seu tempo nos emitir sugestões, você estará ajudando a milhares dos povos também, que lerão então a tradução melhorada. Nós temos frequentemente um testament novo disponível em sua língua ou nas línguas que são raras ou velhas. Se você estiver procurando um testament novo em uma língua específica, escreva-nos por favor.

Também, nós queremos ser certos e tentamos comunicar às vezes isso, nós oferecemos os livros que não estão livres e que custam o dinheiro. Mas se você não puder ter recursos para alguns daqueles livros eletrônicos, nós podemos frequentemente fazer uma troca de livros eletrônicos para a ajuda com tradução ou trabalho da tradução. Você não tem que ser um trabalhador profissional, only uma pessoa regular que esteja interessada na ajuda.

Você deve ter um computador ou você deve ter o acesso a um computador em sua biblioteca ou faculdade ou universidade local, desde que aqueles têm geralmente conexões melhores ao Internet.

Você pode também geralmente estabelecer seu próprio cliente LIVRE pessoal do correio eletrônico indo ao ### de mail.yahoo.com faz exame por favor de um momento para encontrar o endereço do correio eletrônico ficado situado no fundo ou na extremidade desta página. Nós esperamos que você nos emita o correio eletrônico, se este for da ajuda ou do incentivo. Nós incentivamo-lo também contatar-nos a respeito dos livros eletrônicos que nós oferecemos a isso somos sem custo, e

que livre nós temos muitos livros em línguas estrangeiras, mas nós não as colocamos sempre para receber eletronicamente (download) porque nós fazemos somente disponível os livros ou os tópicos que são os mais pedidos. Nós incentivamo-lo continuar a pray ao deus e a continuar a aprender sobre ele lendo o testament novo. Nós damos boas-vindas a seus perguntas e comentários pelo correio eletrônico.

Por favor ayúdeme cuándo YO uso esto Nuevo Testamento a también creer de la personas quién haber hecho esto edición disponible , a fin de que YO lata orar por ellas y así ellos lata continuar a ayuda más personas Oro aquel usted haría déme un amor de su Santo Palabra ( el Nuevo Testamento ), y aquel usted haría déme espiritual juicio y discernimientos saber usted mejor y a comprender el tiempo aquel nosotros estamos viviente en.



Oro aquel usted haría ayuda el individuo miembros de su familia ( y mi familia ) a no estar espiritualmente engañado , pero a comprender usted y querer a aceptar y seguir usted en todos los días camino. y YO preguntar usted hacer éstos cosas en nombre de Jesús , Amén ,

[illegible]

Behage hjelpe dem det er del av teamet det hjelpe seg opp på en hverdags basis. Behage gir seg det styrke å fortsette og gir hver av seg det sprit forståelse for det arbeide det du ønske seg å gjøre.

Behage hjelpe meg å vite hvor å beskjeftige seg med problemene det JEG er stilt overfor hver dag. Lord God , Hjelpe meg å vil gjerne vite du Bedre og å vil gjerne hjelpe annet Kristen inne meg område og i nærheten verden. JEG be det du ville gir det Elektronisk bestille lag og dem hvem arbeide med det website og dem hvem hjelpe seg din klokskap. JEG be det du ville hjelpe individet medlemmer av deres slekt ( og meg slekt ) å ikke være spirituall narret , bortsett fra å oppfatte du og å vil gjerne godkjenne og følge etter etter du inne enhver vei. og JEG anmode du å gjøre disse saker inne navnet av Jesus , Samarbeidsvillig ,

**SWEDISH – SUEDE - SUEDOIS**

## Swedish - Prayer Requests (praying / Talking) to God - explained in Swedish Language

Swedish Prayer Bon till Gud Jesus Hur till Be Hur kann  
hora min Hur till fraga Gud till ger hjälp finna ande Ledning  
Talande till Gud , skaparen om Universum , den Vår Herre  
och Frälsare :

1. så pass du skulle ger till jag tapperheten till be sakerna så  
pass Jag nöd till be

2. så pass du skulle ger till jag tapperheten till tro på du och  
accept vad du vilja till gör med min liv , i stället för jag  
upphoja min äga vilja ( avsikt ) över din.

3. så pass du skulle ge mig hjälp till inte låta min rädsla om  
okänd till bli den ursäkt , eller basisten för jag inte till tjäna  
you.

4. så pass du skulle ge mig hjälp till se och till lära sig hur  
till har den ande styrka Jag nöd ( igenom din uttrycka bibeln  
) en ) för händelsen före och b ) för min äga personlig ande  
resa.

5. Så pass du Gud skulle ge mig hjälp till vilja till tjäna Du  
mer

6. Så pass du skulle påminna jag till samtal med du  
prayerwhen ) JAG er frustrerat eller i svårigheten , i stället  
för försökande till besluta sakerna mig själv bara igenom  
min mänsklig styrka.

7. Så pass du skulle ge mig Visdom och en hjärtan fyllt med  
Biblisk Visdom så fakta ät JAG skulle tjäna du mer  
effektivt. 8. Så pass du skulle ge mig en önska till studera  
din uttrycka , bibeln , ( den Ny Testamente Evangelium av  
John ), på en personlig basis 9. så pass du skulle ger hjälp

till jag så fakta åt JAG er köpa duktig märka sakerna inne om Bibel ( din uttrycka ) vilken JAG kanna personlig berätta till , och den där vill hjälpa mig förstå vad du vilja jag till gör i min liv.

10. Så pass du skulle ge mig stor discernment , till förstå hur till förklara till självaste vem du er , och så pass JAG skulle kunde lära sig hur till lära sig och veta hur till löpa upp för du och mig din uttrycka ( bibeln )

11. Så pass du skulle komma med folk ( eller websites ) i min liv vem vilja till veta du och mig , vem de/vi/du/ni är stark i deras exakt förståndet av du ( Gud ); och Så pass du skulle komma med folk ( eller websites ) i min liv vem vilja kunde uppmuntra jag till ackurat lära sig hur till fördela bibeln orden av sanning Timothy 215:).

12. Så pass du skulle hjälpa mig till lära sig till har stor förståndet om vilken Bibel version är bäst , vilken är mest exakt , och vilken har mest ande styrka & förmåga , och vilken version samtycke med det original manuskripten så pass du inspirerat författarna om Ny Testamente till skriva.

13. Så pass du skulle ger hjälp till jag till använda min tid i en god väg , och inte till slösa min tid på Falsk eller tom metoderna till komma närmare till Gud ( utom så pass blandar inte sant Biblisk ), och var den här metoderna produkter ingen for länge siden tid eller varande ande frukt.

14. Så pass du skulle ger hjälp till jag till förstå vad till blick för i en kyrka eller en ställe av dyrkan , vad slagen av spörsmålen till fråga , och så pass du skulle hjälpa mig till finna tro på eller en pastor med stor ande visdom i stället för lätt eller falsk svar.

15. så pass du skulle orsak jag till minas till minnesmärke din uttrycka bibeln ( sådan som Romersk 8), så fakta ät JAG kanna har den i min hjärtan och har min sinne beredd , och vara rede till å ger en svar till självaste om hoppa på att Jag har omkring du.

16. Så pass du skulle komma med hjälp till jag så fakta ät min äga theology och doktrin till samtycke med din uttrycka , bibeln och så pass du skulle fortsätta till hjälpa mig veta hur min förståndet av doktrin kanna bli förbättrat så fakta ät min äga liv , livsform och förståndet fortsatt till vara nöjer till vad slut du vilja den till vara för jag.

17. Så pass du skulle öppen min ande inblicken ( sluttningarna ) mer och mer , och så pass var min förståndet eller uppfattningen av du är inte exakt , så pass du skulle hjälpa mig till lära sig vem Jesus Christ sant är.

18. Så pass du skulle ger hjälp till jag så fakta ät JAG skulle kunde skild från någon falsk ritual vilken Jag har bero på , från din klar undervisning inne om Bibel , eventuell om vad JAG följer är inte av Gud , eller är i strid mot vad du vilja till undervisa oss omkring följande du.

19. Så pass någon pressar av onda skulle inte ta bort någon ande förståndet vilken Jag har , utom hellre så pass JAG skulle hålla kvar kunskap om hur till veta du och mig inte till bli lurat i den här dagen av ande bedrägeri.

20. Så pass du skulle komma med ande styrka och hjälp till jag så fakta ät Jag vill inte till bli del om den Stor Stjärnfall Bort eller av någon rörelse vilken skulle bli spiritually förfalskad till du och mig till din Helig Uttrycka

21. Så pass om där er något så pass Jag har gjort det min liv , eller någon väg så pass Jag har inte reagerat till du så JAG

skulle har och den där er förhindrande jag från endera vandrare med du , eller har förståndet , så pass du skulle komma med den här sakerna / svaren / händelsen rygg in i min sinne , så fakta ät JAG skulle avsäga sig dem inne om Namn av Jesus Christ , och all av deras verkningen och konsekvenserna , och så pass du skulle sätta tillbaka någon tomhet ,sadness eller förtvivlan i min liv med det Glädje om Vår Herre och Frälsare , och så pass JAG skulle bli mer focusen på inläringen till följa du vid läsande din uttrycka , den Bibel

22. Så pass du skulle öppna min öga så fakta ät JAG skulle kunde klar se och recognize om där er en Stor Bedrägeri omkring Ande ämnena , hur till förstå den här fenomenon ( eller de här händelsen ) från en Biblisk perspektiv , och så pass du skulle ge mig visdom till veta och så så pass Jag vill lära sig hur till hjälp min vännerna och älskat en ( släktingen ) inte bli del om it.

23. Så pass du skulle tillförsäkra så pass en gång min öga de/vi/du/ni är öppnat och min sinne förstår den ande mening av ström händelsen tagande ställe på jorden , så pass du skulle förbereda min hjärtan till accept din sanning , och så pass du skulle hjälpa mig förstå hur till finna mod och styrka igenom din Helig Uttrycka , bibeln. Inne om namn av Jesus Christ , JAG fråga om de här sakerna bekräftande min önska till vara i följe avtalen din vilja , och JAG frågar till deras visdom och till har en kärlek om den Sanning Samarbetsvillig

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Mer på botten av Sida  
Hur till har Oändlig Liv

Vi er glad om den här lista över ( bön anmoder till Gud ) är duglig till hjälpa du. Vi förstå den här Maj inte bli den bäst eller mest effektiv översättning. Vi förstå det där de/vi/du/ni är många olik väg av yttranden tanken och orden. Om du har en förslagen för en bättre översättning , eller om du skulle lik till ta en liten belopp av din tid till sända förslag till oss , du vill bli hjälpande tusenden av annan folk också , vem vilja då läsa den förbättrat översättning. Vi ofta har en Ny Testamente tillgänglig i din språk eller i språken så pass de/vi/du/ni är sällsynt eller gammal. Om du er sett för en Ny Testamente i en bestämd språk , behaga skriva till oss. Också , vi behov till vara säker och försök till meddela så pass ibland , vi gör erbjudande bokna så pass blandar inte Fri och så pass gör kostnad pengar. Utom om du kan icke har råd med det något om den här elektronisk bokna , vi kanna ofta gör en byta av elektronisk bokna för hjälp med översättning eller översättning verk.

Du hade inte till vara en professionell arbetaren , enda et par regelbunden person vem er han intresserad i hjälpande. Du borde har en computern eller du borde ha ingång till en computern på din lokal bibliotek eller college eller universitet , sedan dess den här vanligtvis har bättre förbindelserna till Internet. Du kanna också vanligtvis grunda din äga personlig FRI elektronisk sända med posten redovisa vid går till [mail.yahoo.com](mailto:mail.yahoo.com)

### Behaga ta en stund till finna den elektronisk sända med posten adress lokaliserat nederst eller slutet av den här sida. Vi hoppas du vill sända elektronisk sända med posten till oss , om den här er av hjälp eller uppmuntran. Vi också uppmuntra du till komma i kontakt med oss angående Elektronisk Bokna så pass vi erbjudande så pass de/vi/du/ni är utan kostnad , och fri.

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Blesio chyfnertha pob un chanddyn at mo ca arswyda a at atgofia a ach 'r Celi a atebiadau arawd a sy i mewn chyhudda chan bopeth. Archa a anogech 'u , a a achlesi 'u , a 'r gweithia & gweinidogaeth a ln cyflogedig i mewn. Archa



[illegible]

Iceland  
Icelandic **Icelandic - Prayer Requests (praying / Talking)**  
**to God - explained in Icelandic Language**

Prayer Isceland Icelandic Jesus Kristus Baen til Guo  
Hvernig til Bioja Hvernig geta spyrja gefa hjalpa andlegur  
Leiosogn

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Tal til Guð the Skapari af the Alheimur the Herra :

1. Þessi þú vildi gefa til mig the hugrekki til biðja the hlutur þessi ÉG þörf til biðja

2. Þessi þú vildi gefa til mig the hugrekki til trúa þú og þiggja hvaða þú vilja til komast af með minn líf , í staðinn af mig upphefja minn eiga vilja ( ásetningur ) yfir þinn.

3. Þessi þú vildi gefa mig hjálpa til ekki láta minn ógurlegur af the óþekktur til verða the afsökun , eða the undirstaða fyrir mig ekki til bera fram you. 4. Þessi þú vildi gefa mig hjálpa til sjá og til læra hvernig til hafa the andlegur styrkur ÉG þörf ( í gegnum þinn orð the Biblía a ) fyrir the atburður á undan ) og b ) fyrir minn eiga persónulegur andlegur ferð.

5. Þessi þú Guð vildi gefa mig hjálpa til vilja til bera fram þú fleiri 6. Þessi þú vildi minna á mig til tala með þú prayerwhen ) ÉG er svekktur eða í vandi , í staðinn af erfiður til ásetningur hlutur ég sjálfur eini í gegnum minn mannlegur styrkur.

7. Þessi þú vildi gefa mig Viska og a hjarta fiskflak með Biblíulegur Viska svo þessi ÉG vildi bera fram þú fleiri á áhrifaríkan hátt.

8. Þessi þú vildi gefa mig a löngun til nema þinn orð the Biblía the Nýja testamentið Guðspjall af Klósett ), á a persónulegur undirstaða

9. Þessi þú vildi gefa aðstoð til mig svo þessi ÉG er fær til taka eftir hlutur í the Biblía ( þinn orð ) hver ÉG geta persónulega segja frá til , og þessi vilja hjálpa mig skilja hvaða þú vilja mig til gera út af við minn líf.

10. Þessi þú vildi gefa mig mikill skarpskyggni , til skilja hvernig til útskýra til annar hver þú ert , og þessi ÉG vildi vera fær til læra hvernig til læra og vita hvernig til standa með þú og þinn orð the Biblía )

11. Þessi þú vildi koma með fólk ( eða websites ) í minn líf hver vilja til vita þú , og hver ert sterkur í þeirra nákvæmur skilningur af þú ( guð ); og Þessi þú vildi koma með fólk ( eða websites ) í minn líf hver vilja vera fær til hvetja mig til nákvæmur læra hvernig til deila the Biblía the orð guðs sannleikur (2 Hraðslugjarn 215:).

12. Þessi þú vildi hjálpa mig til læra til hafa mikill skilningur óður í hver Biblía útgáfa er bestur , hver er nákvæmur , og hver hefur the andlegur styrkur & máttur , og hver útgáfa samþykkja með the frumeintak handrit þessi þú blása í brjóst the ritstörf af the Nýja testamentið til skrifa.

13. Þessi þú vildi gefa hjálpa til mig til nota minn tími í góð kaup vegur , og ekki til sóa minn tími á Falskur eða tómur aðferð til fá loka til Guð ( en þessi ert ekki hreinskilnislega Biblíulegur ), og hvar þessir aðferð ávextir og grænmeti neitun langur orð eða varanlegur andlegur ávöxtur.

14. Þessi þú vildi gefa aðstoð til mig til skilja hvaða til leita að í a kirkja eða a staður af dýrkun , hvaða góður af spurning til spyrja , og þessi þú vildi hjálpa mig til finna trúmaður eða a prestur með mikill andlegur viska í staðinn af þægilegur eða falskur svar.

15. Þessi þú vildi orsök mig til muna til leggja á minnið þinn orð the Biblía ( svo sem eins og Latneskt letur 8), svo þessi ÉG geta hafa það í minn hjarta og hafa minn hugur tilbúinn , og vera tilbúinn til gefa óákveðinn greinir í ensku svar til annar af the von þessi ÉG hafa óður í þú.

16. Þessi þú vildi koma með hjálpa til mig svo þessi minn eiga guðfræði og kenning til vera í samræmi við þinn orð the Biblía og þessi þú vildi halda áfram til hjálpa mig vita hvernig minn skilningur af kenning geta vera bæta svo þessi minn eiga líf lifestyle og skilningur halda áfram til vera loka til hvaða þú vilja það til vera fyrir mig.

17. Þessi þú vildi opinn minn andlegur innsýn ( endir ) fleiri og fleiri , og þessi hvar minn skilningur eða skynjun af þú er ekki nákvæmur , þessi þú vildi hjálpa mig til læra hver Jesús Kristur hreinskilnislega er.

18. Þessi þú vildi gefa hjálpa til mig svo þessi ÉG vildi vera fær til aðskilinn allir falskur helgisiðir hver ÉG hafa ósjálfstæði á , frá þinn hjartur kennsla í the Biblía , ef allir af hvaða ÉG er hópur stuðningsmanna er ekki af Guð , eða er gegn hvaða þú vilja til kenna okkur óður í hópur stuðningsmanna þú.

19. Þessi allir herafli af vondur vildi ekki taka burt allir andlegur skilningur hver ÉG hafa , en fremur þessi ÉG vildi halda the vitneskja af hvernig til vita þú og ekki til vera blekkja í þessir sem minnir á gömlu dagana) af andlegur blekking.

20. Þessi þú vildi koma með andlegur styrkur og hjálpa til mig svo þessi ÉG vilja ekki til vera hluti af the Mikill Bylta Burt eða af allir hreyfing hver vildi vera andlegur fölsun til þú og til þinn Heilagur Orð

21. Þessi ef there er nokkuð þessi ÉG hafa búinn minn líf , eða allir vegur þessi ÉG hafa ekki sá sem svarar til þú eins og ÉG öxl hafa og þessi er sem koma má í veg fyrir eða afstýra mig frá annar hvor gangandi með þú , eða having skilningur , þessi þú vildi koma með þessir hlutur / svar /

atburður bak inn í minn hugur , svo þessi ÉG vildi afneita þá í the Nafn af Jesús Kristur , og ekki minna en þeirra áhrif og afleiðing , og þessi þú vildi skipta um allir tótleiki ,sadness eða örvænting í minn líf með the Gleði af the Herra , og þessi ÉG vildi vera fleiri brennidepill á lærdómur til fylgja þú við lestur þinn orð the Biblía

22. Þessi þú vildi opinn minn auglýsing svo þessi ÉG vildi vera fær til greinilega sjá og þekkjanlegur ef there er a Mikill Blekking óður í Andlegur atriði , hvernig til skilja this q ( eða þessir atburður ) frá a Biblíulegur yfirsýn , og þessi þú vildi gefa mig viska til vita og svo þessi ÉG vilja læra hvernig til hjálpa minn vinátta og ást sjálfur ( ættingi ) ekki vera hluti af it.

**23.** Þessi þú vildi tryggja þessi einu sinni minn auglýsing ert opnari og minn hugur skilja the andlegur merking af straumur atburður hrífandi staður í the veröld , þessi þú vildi undirbúa minn hjarta til þiggja þinn sannleikur , og þessi þú vildi hjálpa mig skilja hvernig til finna hugrekki og styrkur í gegnum þinn Heilagur Orð the Biblía. Í the nafn af Jesús Kristur , ÉG spyrja fyrir þessir hlutur staðfesta minn löngun til vera í samkomulag þinn vilja , og ÉG er asking fyrir þinn viska og til hafa a ást af the Sannleikur Móttækilegur

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Fleiri á the Botn af Blaðsíða  
Hvernig til hafa Eilífur Líf

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Við ert glaður ef this listi ( af bæn beiðni til Guð ) er fær til aðstoða þú. Við skilja this mega ekki vera the bestur eða árangursríkur þýðing. Við skilja þessi there ert margir ólíkur lífnaðarhættir af tjáning hugsun og orð. Ef þú hafa a uppástunga fyrir a betri þýðing , eða ef þú vildi eins og til

taka a lítill magn af þinn tími til senda uppástunga til okkur , þú vilja vera skammtur þúsund af annar fólk einnig , hver vilja þá lesa the bæta þýðing.

Við oft hafa a Nýja testamentið laus í þinn tungumál eða í tungumál þessi ert sjaldgæfur eða gamall. Ef þú ert útlit fyrir a Nýja testamentið í a sérstakur tungumál , þóknast skrifa til okkur. Einnig , við vilja til vera viss og reyna til miðla þessi stundum , við gera tilboð bók þessi ert ekki Frjáls og þessi gera kostnaður peningar. En ef þú geta ekki hafa efni á sumir af þessir raftæknilegur bók , við geta oft gera óákveðinn greinir í ensku skipti af raftæknilegur bók fyrir hjálpa með þýðing eða þýðing vinna. Þú gera ekki verða að vera a faglegur verkamaður , eini a venjulegur manneskja hver er áhugasamur í skammtur. Þú öxl hafa a tölva eða þú öxl hafa aðgangur til a tölva á þinn heimamaður bókasafn eða háskóli eða háskóli , síðan þessir venjulega hafa betri tengsl til the. Þú geta einnig venjulega stofnsetja þinn eiga persónulegur FRJÁLS raftæknilegur póstur reikningur við að fara til mail.yahoo.com

Þóknast taka a augnablik til finna the raftæknilegur póstur heimilisfang staðgreina á the botn eða the endir af this blaðsíða. Við von þú vilja senda raftæknilegur póstur til okkur , ef this er af hjálpa eða hvatning. Við einnig hvetja þú til snerting okkur viðvíkjandi Raftæknilegur Bók þessi við tilboð þessi ert án kostnaður , og frjáls.

Við gera hafa margir bók í erlendum tungumál , en við gera ekki alltaf staður þá til taka á móti electronically ( sækja skrá af fjarlægri tölvu ) því við eini gera laus the bók eða the atriði þessi ert the beiðni. Við hvetja þú til halda áfram til biðja til Guð og til halda áfram til læra óður í Hann við

[illegible]

5. At jer God ville indrømme mig hjælp hen til ville gerne anrette Jer flere

6. At jer ville erindre mig hen til samtale hos jer prayerwhen ) Jeg er kuldkastet eller i problem , istedet for prøver hen til løse sager selv bare igennem mig human kræfter.

7. At jer ville indrømme mig Klogskab og en hjerte fyldte hos Bibelsk Klogskab i den grad at JEG ville anrette jer flere effektive.

8. At jer ville indrømme mig en lyst hen til læse jeres ord , den Bibel , ( den Ny Testamente Gospel i John ), oven på en personlig holdepunkt

9. at jer ville indrømme hjælp hen til mig i den grad at Jeg er købedygtig mærke sager i den Bibel ( jeres ord ) hvilke JEG kunne jeg for mit vedkommende henhøre til , og at vil hjælp mig opfatte hvad jer savn mig hen til lave i mig liv.

10. At jer ville indrømme mig stor discernment , hen til opfatte hvor hen til forklare hen til andre hvem du er , og at JEG ville være i stand til lære hvor hen til lære og kende hvor hen til rage op nemlig jer og jeres ord ( den Bibel )

11. At jer ville overbringe folk ( eller websites ) i mig liv hvem ville gerne kende jer , og hvem er kraftig i deres nøjagtig opfattelse i jer God ); og At jer ville overbringe folk ( eller websites ) i mig liv hvem vil være i stand til give mod mig hen til akkurat lære hvor hen til skille den Bibel den ord i sandhed Timothy 215:).

12. At jer ville hjælp mig hen til lære hen til nyde stor opfattelse hvorom Bibel gengivelse er bedst , hvilke er højst nøjagtig , og hvilke har den højst appel kræfter & kraft , og hvilke gengivelse indvilliger hos den selvstændig håndskreven at jer inspireret den forfatteres i den Ny Testamente hen til skriv.



13. At jer ville indrømme hjælp hen til mig hen til hjælp mig gang i en artig måde , og ikke hen til affald mig gang oven på Falsk eller indholdsløs metoder hen til komme nærmere hen til God ( men at er ikke sandelig Bibelsk ), og der hvor dem metoder opføre for ikke så længe siden periode eller varer appel fruit.

14. At jer ville indrømme hjælp hen til mig hen til opfatte hvad hen til kigge efter i en kirke eller en opstille i andagtsøgende , hvad arter i spørgsmål hen til opfordre , og at jer ville hjælp mig hen til hitte tro eller en sidst hos stor appel klogskab istedet for nemme eller falsk svar.

15. at jer ville hidføre mig hen til huske hen til lære udenad jeres ord den Bibel ( såsom Romersk 8), i den grad at JEG kunne nyde sig i mig hjerte og nyde mig indre forberedt , og være rede til at indrømme en besvare hen til andre i den håbe på at Jeg har omkring jer.

16. At jer ville overbringe hjælp hen til mig i den grad at mig besidde theology og doctrines hen til samtykke med jeres ord , den Bibel og at jer ville fortsætte hen til hjælp mig kende hvor mig opfattelse i doctrine kan forbedret i den grad at mig besidde liv lifestyle og opfattelse fortsætter at blive nøjere hvortil jer savn sig at blive nemlig mig.

17. At jer ville lukke op mig appel indblik ( afslutninger ) flere og flere , og at der hvor mig opfattelse eller opfattelsesevne i jer er ikke nøjagtig , at jer ville hjælp mig hen til lære hvem Jesus Christ sandelig er.

18. At jer ville indrømme hjælp hen til mig i den grad at JEG ville være i stand til selvstændig hvilken som helst falsk rituals hvilke Jeg har afhænge oven på , af jeres slette lærer i den Bibel , eventuel hvoraf Jeg er næste er ikke i God

, eller er imod hvad jer ville gerne belære os omkring næste jer.

19. At hvilken som helst tvinger i dårlig ville ikke holde bortrejst hvilken som helst appel opfattelse hvilke Jeg har , men nærmest at JEG ville beholde den kundskab i hvor hen til kende jer og ikke at blive narrede i i denne tid i appel bedrag.

20. At jer ville overbringe appel kræfter og hjælp hen til mig i den grad at Ja ikke at blive noget af den Stor Nedadgående Bortrejst eller i hvilken som helst bevægelse som kunne være spiritually counterfeit hen til jer og hen til jeres Hellig Ord

21. At selv om der er alt at Jeg har skakmat mig liv , eller hvilken som helst måde at Jeg har ikke reageret hen til jer nemlig JEG burde nyde og det vil sige afholder mig af enten den ene eller den anden af omvandrende hos jer , eller har opfattelse , at jer ville overbringe dem sager / svar / begivenheder igen i mig indre , i den grad at JEG ville afstå fra sig i den Benævne i Jesus Christ , og al i deres effekter og følger , og at jer ville skifte ud hvilken som helst tomhed , sadness eller opgive håbet i mig liv hos den Glæde i den Lord , og at JEG ville være flere indstille oven på indlæring hen til komme efter jer af læsning jeres ord , den Bibel

22. At jer ville lukke op mig øjne i den grad at JEG ville være i stand til klart se efter og anerkende selv om der er en Stor Bedrag omkring Appel emner , hvor hen til opfatte indeværende phenomenon ( eller disse begivenheder ) af en Bibelsk perspektiv , og at jer ville indrømme mig klogskab hen til kende hvorfor at Ja lære hvor hen til hjælp mig bekendte og elske ones ( slægtninge ) ikke være noget af it.

23. At jer ville sikre sig at når først mig øjne er anlagde og mig indre forstår den appel vægt i indeværende begivenheder indtagelse opstille på jorden , at jer ville lægge til rette mig hjerte hen til optage jeres sandhed , og at jer ville hjælp mig opfatte hvor hen til hitte mod og kræfter igennem jeres Hellig Ord , den Bibel. I den benævne i Jesus Christ , JEG anmode om disse sager bekræftende mig lyst at blive overensstemmende jeres vil , og Jeg er bede om nemlig jeres klogskab og hen til nyde en kærlighed til den Sandhed Amen

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Flere forneden Side  
Hvor hen til nyde Evig Liv

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Vi er glad selv om indeværende liste over ( bøn anmoder hen til God ) er kan hen til hjælpe jer. Vi opfatte indeværende må ikke være den bedst eller højst effektiv gengivelse. Vi er klar over, at der er mange anderledes veje i gengivelse indfald og ord. Selv om du har en henstilling nemlig en bedre gengivelse , eller selv om jer ville gerne hen til holde en ringe beløb i jeres gang hen til sende antydninger hen til os , jer vil være hjælp tusindvis i andre ligeledes , hvem vil så er der ikke mere læse den forbedret gengivelse.

Vi ofte nyde en Ny Testamente anvendelig i jeres sprog eller i sprogene at er sjælden eller forhenværende. Selv om du er ser ud nemlig en Ny Testamente i en specifik sprog , behage henvende sig til os. Ligeledes , vi ville gerne være sikker og prøve hen til overfører at engang imellem , vi lave pristilbud bøger at er ufri og at lave omkostninger penge. Men selv om jer kan ikke afgive noget af dem elektronisk bøger , vi kunne ofte lave en udveksle i elektronisk bøger nemlig

Jer burde nyde en computer eller jer burde have adgang til en computer henne ved jeres lokal bibliotek eller kollegium eller universitet , siden dem til hverdag nyde bedre slægtskaber hen til den indre. Jer kunne ligeledes til hverdag indrette jeres besidde personlig **OMKOSTNINGSFRI** elektronisk indlevere beretning af igangværende hen til [mail.yahoo.com](mailto:mail.yahoo.com)

Behage holde for et øjeblik siden hen til hitte den elektronisk indlevere henvende placeret nederst eller den enden på legen indeværende side. Vi håb jer vil sende elektronisk indlevere hen til os , selv om indeværende er i hjælp eller ophjælpning. Vi ligeledes give mod jer hen til henvende sig til os med henblik på Elektronisk Bøger at vi pristilbud at er uden omkostninger , og omkostningsfrit.

Vi give mod jer hen til fortsætte hen til bed hen til God og hen til fortsætte hen til lære omkring Sig af læsning den Ny Testamente. Vi velkommen jeres spørgsmål og bemærkninger af elektronisk indlevere.

[illegible]

# Norway - Norway – Norwegian -

## Norway - Prayer Requests (praying ) to God - explained in Norwegian Language

Norway Norwegian Nordic Prayer Jesus Christ a God Hvor Be  
kanne hore meg bonn anmode gir hjelpe meg finner sprit Som kan  
ledes

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Snakker å God , skaperen av det Univers , det Lord :

1. det du ville gir å meg taperheten å be tingene det JEG  
nød å be
2. det du ville gir å meg taperheten å mene du og  
godkjenne hva du vil gjerne gjøre med meg livet , istedet for  
meg opphøye meg egen ville ( hensikten ) over din.
3. det du ville gir meg hjelpe å ikke utleie meg rank av det  
ubekjent å bli det be om tilgivelse , eller grunnlaget for meg  
ikke for å anrette you.
4. det du ville gir meg hjelpe å se og å høre hvor å har den  
sprit styrke JEG nød ( igjennom din ord bibelen ) en ) for  
begivenhetene for ut og b ) for meg egen personlig sprit  
reise.
5. Det du God ville gir meg hjelpe å vil gjerne anrette Du  
flere
6. Det du ville minne meg å samtalen med du prayerwhen )  
JEG er frustrert eller inne problemet , istedet for prøver å  
løse saker meg selv bare igjennom meg human styrke.

7. Det du ville gir meg Klokskap og en hjertet fylte med Bibelsk Klokskap i den grad at JEG ville anrette du flere effektivt.

8. Det du ville gir meg en ønske å studere din ord , bibelen , ( det Ny Testamentet Gospel av John ), opp på en personlig basis

9. det du ville gir assistanse å meg i den grad at JEG er kjøpedyktig legge merke til saker inne bibelen ( din ord ) hvilke JEG kanne personlig fortelle til , og det vill hjelpe meg oppfatte hva du ønske meg å gjøre inne meg livet.

10. Det du ville gir meg stor discernment , å oppfatte hvor å forklare å andre hvem du er , og det JEG ville være i stand til høre hvor å høre og vite hvor å stå opp for du og din ord ( bibelen )

11. Det du ville bringe folk ( eller websites ) inne meg livet hvem vil gjerne vite du , og hvem er kraftig inne deres akkurat forståelse av du God ); og Det du ville bringe folk ( eller websites ) inne meg livet hvem ville være i stand til oppmuntre meg å akkurat høre hvor å dividere bibelen ordet av sannhet (Timothy 215:).

12. Det du ville hjelpe meg å høre å ha stor forståelse om hvilken Bibel versjon er best , hvilke er høyst akkurat , og hvilke har de fleste sprit styrke & makt , og hvilke versjon avtaler med det original manuskriptet det du inspirert forfatterne av det Ny Testamentet å skrive.

13. Det du ville gir hjelpe å meg å bruk meg tid inne en fint vei , og ikke for å sløseri meg tid opp på False eller tom emballasje metoder å komme nærmere å God ( bortsett fra

det er ikke virkelig Bibelsk ), og der hvor dem metoder tilvirke for ikke så lenge siden frist eller varer sprit fruit.

14. Det du ville gir assistanse å meg å oppfatte hva å kikke etter inne en kirken eller en sted av -tilbeder , hva arter av spørsmål å anmode , og det du ville hjelpe meg å finner mene eller en fortid med stor sprit klokskap istedet for lett eller false svar.

15. det du ville anledning meg å erindre å huske din ord bibelen ( som Romersk 8), i den grad at JEG kanne ha den inne meg hjertet og ha meg sinn ferdig , og være rede til å gir en svaret å andre av det håpe på at JEG ha om du.

16. Det du ville bringe hjelpe å meg i den grad at meg egen theology og doctrines å være enig i din ord , bibelen og det du ville fortsette å hjelpe meg vite hvor meg forståelse av doctrine kan forbedret i den grad at meg egen livet lifestyle og forståelse fortsetter å bli nøyere hvorfor du ønske den å bli for meg.

17. Det du ville åpen meg sprit innblikk ( konklusjonene ) flere og flere , og det der hvor meg forståelse eller oppfattelse av du er ikke akkurat , det du ville hjelpe meg å høre hvem Jesus Christ virkelig er.

18. Det du ville gir hjelpe å meg i den grad at JEG ville være i stand til separat alle false rituals hvilke JEG ha avhenge opp på , fra din helt lærer inne bibelen , eventuell av hva JEG følger er ikke av God , eller er i motsetning til hva du vil gjerne lære oss om fulgte du.

19. Det alle presser av dårlig ville ikke ta fjerne alle sprit forståelse hvilke JEG ha , bortsett fra temmelig det JEG ville selge i detalj kjennskapen til hvor å vite du og ikke for å være narret inne i disse dager av sprit bedrag.

20. Det du ville bringe sprit styrke og hjelpe å meg i den grad at Jeg vil ikke for å være del av det Stor Faller Fjerne eller av alle bevegelse hvilket kunne være spiritually counterfeit å du og å din Hellig Ord

21. Det hvis det er alt det JEG ha gjort det meg livet , eller alle vei det JEG ha ikke reagert å du idet JEG burde ha og det er forhindrer meg fra enten den ene eller den andre av gåing med du , eller har forståelse , det du ville bringe dem saker / svar / begivenheter rygg i meg sinn , i den grad at JEG ville renonsere på seg inne navnet av Jesus Christ , og alle av deres virkninger og konsekvensene , og det du ville ombytte alle tomhet ,sadness eller gi opp håpet inne meg livet med det Glede av det Lord , og det JEG ville være flere fokusere opp på innlæring å følge etter etter du av lesing din ord , det Bibel

22. Det du ville åpen meg eyes i den grad at JEG ville være i stand til klare se og anerkjenne hvis det er en Stor Bedrag om Sprit emner , hvor å oppfatte denne phenomenon ( eller disse begivenheter ) fra en Bibelsk perspektiv , og det du ville gir meg klokskap å vite hvorfor det Jeg vil høre hvor å hjelpe meg venner og elsket seg ( slektningene ) ikke være del av it.

23. Det du ville sikre det en gang meg eyes er åpen og meg sinn forstår det sprit vekt av aktuelle begivenheter tar sted på jorden , det du ville forberede meg hjertet å godkjenne din sannhet , og det du ville hjelpe meg oppfatte hvor å finner tapperheten og styrke igjennom din Hellig Ord , bibelen. Inne navnet av Jesus Christ , JEG anmode om disse saker bekreftende meg ønske å bli i følge avtalen din ville , og JEG spør til deres klokskap og å har en kjærighet til det Sannhet Samarbeidsvillig



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Flere på bunnen av Side  
Hvor å ha Evig Livet

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Vi er glad hvis denne liste over ( bønn anmoder å God ) er dugelig å hjelpe du. Vi oppfatte denne kanskje ikke være det best eller høyst effektiv oversettelse. Vi forstå det der er mange annerledes veier av gjengivelsen innfall og ord. Hvis du har en forslag for en bedre oversettelse , eller hvis du ville like å ta en liten beløpet av din tid å sende antydninger å oss , du ville være hjelp tusenvis av andre mennesker likeledes , hvem ville så lese det forbedret oversettelse. Vi ofte har en Ny Testamentet anvendelig inne din omgangsspråk eller inne språkene det er sjelden eller gamle. Hvis du er ser for en Ny Testamentet inne en spesifikk omgangsspråk , behage skrive til oss. Likeledes , vi vil gjerne være sikker og prøve å meddele det en gang imellom , vi gjøre tilbud bøker det er ufri og det gjøre bekostning pengene.

Bortsett fra hvis du kan ikke by noen av dem elektronisk bøker , vi kanne ofte gjøre en bytte av elektronisk bøker for hjelpe med oversettelse eller oversettelse arbeide. Du som ikke har å bli en profesjonell arbeider , kun få stamgjest personen hvem er interessert i hjelp. Du burde har en computer eller du burde ha adgang til en computer for din innenbys bibliotek eller universitet eller universitet , siden dem vanligvis ha bedre forbindelser å det sykehuslege. Du kanne likeledes vanligvis opprette din egen personlig LEDIG elektronisk innlevere regningen av går å [mail.yahoo.com](mailto:mail.yahoo.com)

Behage ta en øyeblikk å finner det elektronisk innlevere henvende seg lokalisert nederst eller utgangen av denne side. Vi håpe du ville sende elektronisk innlevere å oss ,

Vi gjøre ha mange bøker inne utenlandsk språkene , bortsett fra vi ikke alltid sted seg å få elektronisk ( dataoverføre ) fordi vi bare lage anvendelig bøkene eller emnene det er de fleste anmodet. Vi oppmuntre du å fortsette å be å God og å fortsette å høre om Seg av lesing det Ny Testamentet. Vi velkommen din spørsmål og kommentarer av elektronisk innlevere.

## Modern Greek

Προσευχή στο Θεό Αγαπητός Θεός, Σας ευχαριστούμε ότι αυτό το Ευαγγέλιο ή αυτή η νέα διαθήκη έχει απελευθερωθεί έτσι ώστε είμαστε σε θέση να μάθουμε περισσότερων για σας. Παρακαλώ βοηθήστε τους ανθρώπους αρμόδιους για να καταστήσει αυτό το ηλεκτρονικό βιβλίο διαθέσιμο. Ξέρετε ποιοί είναι και είστε σε θέση να τους βοηθήσετε. Παρακαλώ τους βοηθήστε για να είστε σε θέση να απασχοληθεί γρήγορα, και να καταστήσει σε περισσότερα ηλεκτρονικά βιβλία διαθέσιμα. Παρακαλώ τους βοηθήστε για να έχετε όλους τους πόρους, τα χρήματα, τη δύναμη και το χρόνο ότι χρειάζονται προκειμένου να είναι σε θέση να συνεχίσουν για σας. Παρακαλώ βοηθήστε εκείνοι που είναι μέρος της ομάδας που τους βοηθά σε καθημερινή βάση. Παρακαλώ τους δώστε τη δύναμη για να συνεχίσετε και να δώσετε σε κάθε έναν από τους το σπρίττουαλ που καταλαβαίνει για την

εργασία ότι τους θέλετε για να κάνουν. Παρακαλώ βοηθήστε κάθε ένα από τους για να μην έχετε το φόβο και για να θυμηθείτε ότι είστε ο Θεός που απαντά στην προσευχή και που είναι υπεύθυνος για όλα.

Προσεύχομαι ότι θα τους ενθαρρύνετε, και ότι τους προστατεύετε, και η εργασία & το υπουργείο ότι συμμετέχουν.

Προσεύχομαι ότι θα τους προστατεύετε από τις πνευματικές δυνάμεις ή άλλα εμπόδια που θα μπορούσαν να τους βλάψουν ή να τους επιβραδύνουν. Παρακαλώ με βοηθήστε όταν χρησιμοποιώ αυτήν την νέα διαθήκη για να σκεφτώ επίσης τους ανθρώπους που έχουν καταστήσει αυτήν την έκδοση διαθέσιμη, έτσι ώστε μπορώ να προσεηθώ για τους και έτσι μπορούν να συνεχίσουν να βοηθούν περισσότερους ανθρώπους.

Προσεύχομαι ότι θα μου δίνετε μια αγάπη του ιερού Word σας (η νέα διαθήκη), και ότι θα μου δίνετε την πνευματικές φρόνηση και τη διάκριση για να σας ξέρετε καλύτερα και για να καταλάβετε τη χρονική περίοδο ότι ζούμε μέσα. Παρακαλώ με βοηθήστε για να ξέρετε πώς να εξετάσει τις δυσκολίες ότι έρχομαι αντιμέτωπος με κάθε ημέρα. Ο Λόρδος God, με βοηθά για να θελήσει να σας ξέρει καλύτερα και να θελήσει να βοηθήσει άλλους Χριστιανούς στην περιοχή μου και σε όλο τον κόσμο.

Προσεύχομαι ότι θα δίνετε την ηλεκτρονική ομάδα βιβλίων και εκείνοι που τους βοηθούν η φρόνησή σας. Προσεύχομαι ότι θα βοηθούσατε τα μεμονωμένα μέλη της οικογένειάς τους (και της οικογένειάς μου) για να εξαπατηθείτε όχι πνευματικά, αλλά για να σας καταλάβετε και για να θελήσετε να σας δεχτείτε και να ακολουθήσετε με κάθε τρόπο. Επίσης παρέχετε μας την άνεση και οδηγίες σε αυτούς τους χρόνους και σας ζητώ για να κάνω αυτά τα πράγματα στο όνομα του Ιησού, Amen,

## German – Deutsch - Allemand

5. Daß Sie Gott mir Hilfe geben würden, um Sie mehr dienen zu wünschen

6. Daß Sie mich erinnern würden, mit Ihnen zu sprechen (prayer)when mich werden frustriert oder in der Schwierigkeit, anstatt zu versuchen, Sachen selbst nur durch meine menschliche Stärke zu beheben.

7. Daß Sie mir Klugheit und ein Herz geben würden, füllten mit biblischer Klugheit, damit ich Sie effektiv dienen würde.

8. Daß Sie mir einen Wunsch geben würden, Ihr Wort, die Bibel zu studieren, (das neues Testament-Evangelium von John) auf persönlicher Ebene

9. das Sie Unterstützung zu mir geben würden, damit ich bin, Sachen in der Bibel (Ihr Wort) zu beachten der ich auf und der persönlich beziehen kann mir hilft, zu verstehen, was Sie mich in meinem Leben tun wünschen.

10. Daß Sie mir große Einsicht geben würden, um zu verstehen wie man anderen erklärt, die Sie sind, und daß ich sein würde, zu erlernen, wie man erlernt und kann für Sie und Ihr Wort (die Bibel) oben stehen

11. Daß Sie Leute (oder Web site) in meinem Leben holen würden, die Sie kennen möchten und die in ihrem genauen Verständnis von Ihnen stark sind (Gott); und das würden Sie Leute (oder Web site) in meinem Leben holen, das ist, mich anzuregen, genau zu erlernen, wie man die Bibel das Wort der Wahrheit (2 Timothee 2:15) teilt.

12. Daß Sie mir helfen würden zu erlernen, großes Verständnis über, welche Bibelversion zu haben am besten ist, die am genauesten ist und die die geistigste Stärke u. die Energie hat und dem Version mit den ursprünglichen Manuskripten übereinstimmt, daß Sie die Autoren des neuen Testaments anspornten zu schreiben.

13. Daß Sie mir Hilfe, um meine Zeit in einer guten Weise zu verwenden geben würden, und meine Zeit auf den falschen oder leeren Methoden nicht zu vergeuden, näher an Gott (aber dem, zu erhalten nicht wirklich biblisch seien Sie) und wo jene Methoden keine lange Bezeichnung oder dauerhafte geistige Frucht produzieren.

14. Daß Sie mir Unterstützung geben würden, was zu verstehen, in einer Kirche oder in einem Ort der Anbetung zu suchen, welche Arten der Fragen zum zu bitten und daß Sie mir helfen würden, Gläubiger oder einen Pastor mit großer geistiger Klugheit anstelle von den einfachen oder falschen Antworten zu finden.

15. den Sie mich veranlassen würden, mich zu erinnern, um sich Ihr Wort zu merken die Bibel (wie Romans ist 8), damit ich es in meinem Herzen haben und an meinen Verstand sich vorbereiten lassen kann, und bereit, eine Antwort zu anderen der Hoffnung zu geben, die ich über Sie habe.

16. Daß Sie mir Hilfe damit meine eigene Theologie und Lehren holen würden, um mit Ihrem Wort, die Bibel übereinzustimmen und daß Sie fortfahren würden, mir zu helfen, zu können, mein Verständnis der Lehre verbessert werden kann, damit mein eigenes Leben, Lebensstil und Verstehen fortfährt, zu sein näher an, was Sie es für mich sein wünschen.

17. Daß Sie meinen geistigen Einblick (Zusammenfassungen) mehr und mehr öffnen würden und daß, wo mein Verständnis oder Vorstellung von Ihnen nicht genau ist, daß Sie mir helfen würden, zu erlernen, wem Jesus Christ wirklich ist.

18. Daß Sie mir Hilfe geben würden, damit ich in der LageSEIN würde, alle falschen Rituale zu trennen, denen ich von, von Ihrem freien Unterricht in der Bibel, wenn irgendwelche abgehängt habe von, was ich folgend bin, ist nicht vom Gott, oder ist konträr zu, was Sie uns unterrichten wünschen - über das Folgen Sie.

19. Daß keine Kräfte des Übels nicht irgendwie geistiges Verständnis wegnehmen würden, das ich habe, aber eher, daß ich das Wissen behalten würde von, wie man Sie kennt und nicht an diesen Tagen der geistigen Täuschung betrogen wird.

20. Daß Sie geistige Stärke holen und zu mir helfen würden, damit ich nicht ein Teil von großen weg fallen oder irgendeiner Bewegung bin, die zu Ihnen und zu Ihrem heiligen Wort Angelegenheiten nachgemacht sein würde.

21. Das, wenn es alles gibt, das ich in meinem Leben getan habe oder irgendeine Weise, daß ich nicht auf Sie reagiert habe, wie ich haben sollte und die mich entweder am Gehen mit Ihnen hindert oder Haben des Verstehens, daß Sie jene things/responses/events zurück in meinen Verstand, damit ich auf sie im Namen Jesus Christ verzichten würde, und alle ihre von und von Konsequenzen holen würden und daß Sie jede mögliche Leere, Traurigkeit oder Verzweiflung in meinem Leben mit der Freude am Lord ersetzen würden und daß ich mehr auf das Lernen, Ihnen zu folgen gerichtet würde, indem man Ihr Wort las, die Bibel.

22. Daß Sie meine Augen öffnen würden, damit ich in der LageSEIN würde, offenbar zu sehen und zu erkennen, wenn es eine große Täuschung über geistige Themen gibt, wie man dieses Phänomen (oder diese Fälle) von einer biblischen Perspektive und daß Sie mir Klugheit geben würden, um zu wissen und damit ich erlernt versteht, wie

man meinen Freunden und liebt eine (Verwandte) ein Teil von ihm nicht zu sein hilft.

23 Daß Sie sicherstellen würden, daß einmal meine Augen und mein Verstand geöffnet sind, versteht die geistige Bedeutung der gegenwärtigen Fälle, die in der Welt stattfinden, daß Sie mein Herz vorbereiten würden, um Ihre Wahrheit anzunehmen und daß Sie mir helfen würden, zu verstehen, wie man Mut und Stärke durch Ihr heiliges Wort, die Bibel findet. Im Namen Jesus Christ, bitte ich um diese Sachen, die meinen Wunsch bestätigen, Ihr Wille übereinzustimmen, und ich bitte um Ihre Klugheit und eine Liebe der Wahrheit zu haben, Amen.

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Mehr an der Unterseite der Seite  
wie man ewiges Leben u.  
Hat

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Wir sind froh, wenn diese Liste (der Gebetanträge zum Gott) in der Lage ist, Sie zu unterstützen. Wir verstehen, daß diese möglicherweise nicht die beste oder wirkungsvollste Übersetzung sein kann. Wir verstehen, daß es viele unterschiedliche Weisen des Ausdrückens von von Gedanken und von von Wörtern gibt. Wenn Sie einen Vorschlag für eine bessere Übersetzung haben oder wenn Sie etwas Ihrer Zeit dauern möchten, Vorschläge zu schicken uns, werden Sie Tausenden der Leute auch helfen, die dann die verbesserte Übersetzung lesen. Wir haben häufig ein neues Testament, das in Ihrer Sprache oder in den Sprachen vorhanden ist, die selten oder alt sind.



Wenn Sie nach einem neuen Testament in einer spezifischen Sprache suchen, schreiben Sie uns bitte. Auch wir möchten sicher sein und versuchen, das manchmal mitzuteilen, bieten wir Bücher an, die nicht frei sind und die Geld kosten. Aber, wenn Sie nicht einige jener elektronischen Bücher sich leisten können, können wir einen Austausch der elektronischen Bücher für Hilfe bei der Übersetzung oder bei der Übersetzung Arbeit häufig tun. Sie müssen nicht ein professioneller Arbeiter sein, nur eine regelmäßige Person, die interessiert ist, an zu helfen.

Sie sollten einen Computer haben, oder Sie sollten Zugang zu einem Computer an Ihrer lokalen Bibliothek oder Hochschule oder Universität haben, da die normalerweise bessere Anschlüsse zum Internet haben. Sie können Ihr eigenes persönliches FREIES Konto der elektronischen Post, indem Sie zum [mail.yahoo.com](mailto:mail.yahoo.com)

auch normalerweise herstellen gehen dauern bitte einen Moment, um die Adresse der elektronischen Post zu finden befunden an der Unterseite oder am Ende dieser Seite. Wir hoffen, daß Sie uns elektronische Post schicken, wenn diese hilfreich oder Ermutigung ist. Wir regen Sie auch an, mit uns hinsichtlich der elektronischen Bücher in Verbindung zu treten, die wir dem sind ohne Kosten und freies

anbieten, die, wir viele Bücher in den Fremdsprachen haben, aber wir nicht sie immer setzen, um elektronisch zu empfangen (Download) weil wir nur vorhanden die Bücher oder die Themen bilden, die erbeten sind. Wir regen Sie an fortzufahren, zum Gott zu beten und fortzufahren, über ihn zu erlernen, indem wir das neue Testament lesen. Wir

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Caro Deus , Obrigada que esta Novo Testamento tem sido lançado de modo a que nós somos capaz aprender mais sobre a ti. Por favor ajudar a gente responsável por fazendo esta Electrónico livro disponível.

Por favor ajudar eles estarem capaz de trabalho rapidamente e fazer mais Electrónico livros disponível Por favor ajudar eles haverem todos os recursos , o dinheiro , a força e as horas que elas precisar a fim de ser capaz de guardar trabalhando para si.

Por favor ajudar aquelas esse are parte da equipa essa ajuda lhes num todos os dias base. Por favor dar lhes a força continuar e dar cada deles o espiritual compreendendo para o trabalho que você quer eles fazerem. Por favor ajudar cada um deles para não ter medo e lembrar que tu és o deus o qual respostas oração e quem é encarregado de todas as coisas.

EU orar que a ti would encorajar lhes , e que você protege lhes , e o trabalho & ministério que elas são comprometido em. EU orar que você protegeria lhes de o Espiritual Forças ou outro barreiras isso poderia ser malefício lhes ou lento lhes abaixo.

Por favor ajudar a mim quando Eu uso esta Novo Testamento para também reflectir a gente o qual ter feito esta edição disponível , de modo a que eu possa orar para eles e por conseguinte eles podem continuar ajudar mais

peessoas EU orar que você daria a mim um amar do seu Divino Palavra ( o novo Testamento ), e que você daria a mim espiritual sabedoria e discernment conhecer a ti melhor e para compreender o período de tempo que nós somos vivendo em.

Por favor ajudar eu saber como lidar com as dificuldades que Eu sou confrontado com todos os dias. Lorde Deus , Ajudar eu querer conhecer a ti Melhor e querer ajudar outro Christian no meu área e pelo mundo. EU orar que você daria o Electrónico livro equipa e aquelas o qual trabalho no Websters e aqueles que ajudar lhes seu sabedoria. EU orar que você ajudaria o indivíduo membros do seu família ( e a minha família ) para não ser espiritual enganar , mas compreender a ti e querer aceitar e seguir a ti em todos bastante. e Eu pergunto você fazer estas coisas em nome de Jesus , Amen ,

=====

Dear God,

Thank you that this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. Please help them to be able to work fast, and make more Electronic books available Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do. Please help each of them to not have fear and to remember that you are the God who

answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who work on the website and those who help them your wisdom.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

and I ask you to do these things in the name of Jesus,  
Amen,

=====

[illegible]

## Croatian - Prayer Requests (praying ) to God - explained in Croatian Language

**Govorenje to Bog , Stvoritelj dana Svemir , Gospodar :**

1. taj te će popuštanje meni u hrabrost to moliti predmet taj  
Trebam to moliti
2. taj te će popuštanje meni u hrabrost to vjerovati te i  
prihvatiti što koji želite za napraviti sa mojim život ,  
umjesto mene uznijeti moj posjedovati htijenje ( namjera )  
iznad tvoj.
3. taj te će popuštanje mene ponuditi ne pustiti moj  
strahovanje dana nepoznat postati isprika , ili baza za mene  
ne to poslužitelj you.
4. taj te će popuštanje mene ponuditi vidjeti i naučiti kako to  
imati duhovni snaga Trebam ( preko tvoj riječ Biblija ) ) za  
jedan dan događaj ispred i b ) za moj posjedovati osobni  
duhovni putovanje.

5. Taj te Bog će popuštanje mene ponuditi ištanje to poslužitelj Te više

6. Taj te će podsjetiti mene to pričati sa te prayerwhen ) Ja sam frustriran ili u problemima , umjesto težak to odluka predmet ja osobno jedini preko moj čovječki snaga.

7. Taj te će popuštanje mene Mudrost i srce ispunjen sa Biblijski Mudrost tako da JA će poslužitelj te više efektivno.

8. Taj te će popuštanje mene želja to studirati tvoj riječ , Biblija , ( novim Oporuka Evandjelje od John ), na osobni baza

9. taj te će popuštanje pomoć meni u tako da Ja sam u mogućnosti to obavijest predmet in Biblija ( tvoj riječ ) što Ja mogu osobni povezivati se , i da htijenje pomoć mene shvatiti što koji želite mene za napraviti u mojem život.

10. Taj te će popuštanje mene velik raspoznavanje , to shvatiti kako to objasniti to ostali tko ti si , i da JA bi bilo u mogućnosti naučiti kako naučiti i znati kako to pristajati uza što te i tvoj riječ ( Biblija )

11. Taj te će donijeti narod ( ili websiteovi ) u mojem život tko ištanje to znati te , i tko jesu jak in njihov točnost sporazum od te ( bog ); i da te će donijeti narod ( ili websiteovi ) u mojem život koji će biti u mogućnosti to hrabriti mene to precizan naučite kako podijeliti Biblija riječ od istina (2 Plašljiv 215:).

12. Taj te će pomoć mene naučiti to imati velik sporazum o što Biblija inačici je najbolji , što je većina točnost , i što je preko duhovni snaga & Power PC , i što inačici sporazum sa izvorni rukopis taj te nadahnut autorstvo dana Nov Oporuka to pisati.

13. Taj te će popuštanje ponuditi mene korištenje moj vrijeme in dobar put , i ne to prosipati moj vrijeme na Neistinit ili prazan Metodije da biste dobili Zatvori to Bog ( ali koji nisu vjerno Biblijski ), i gdje svi oni Metodije stvarajući nijedan čeznuti uvjeti ili trajan duhovni voće.

14. Taj te će popuštanje pomoć meni u to shvatiti što učiniti tražiti in Churchill ili mjesto od moliti se , što rod od pitanje to pitati , i da te će pomoć mene pronaći onaj koji vjeruje ili pastor sa velik duhovni mudrost umjesto lahak ili neistinit odgovoriti.

15. taj te će nanijeti mene to sjećati se to sjećati se tvoj riječ Biblija ( kao što je Rumunjski 8), tako da Ja mogu imati Internet u mojem srce i imati moj imati što protiv spreman , i biti spreman to popuštanje odgovoriti to ostali dana uzdanica taj Imam o te.

16. Taj te će donijeti ponuditi mene tako da moj posjedovati teologija i doktrina to poklapati se tvoj riječ , Biblija i da te će nastaviti to pomoć mene znati kako moj sporazum od doktrina može poboljšati tako da moj posjedovati život , stil života i sporazum nastaviti biti Zatvori to što koji želite Internet biti za mene.

17. Taj te će OpenBSD moj duhovni unutar ( zaključak ) više i više , i da gdje svi moj sporazum ili percepcija od te nije točnost , taj te će pomoć mene naučiti tko Isus Krist vjerno je.

18. Taj te će popuštanje ponuditi mene tako da JA bi bilo u mogućnosti to odijeljen bilo koji neistinit ritualni što Imam zavisnost na , from tvoj jasan pomoć u učenju in Biblija , ako postoje od što Ja sam sljedeće nije od Bog , ili je ugovor to što koji želite to vas naučiti nas o sljedeće te.

19. Taj bilo koji sila od zlo će ne oduteti bilo koji duhovni sporazum što Imam , ali radije taj JA će čvrsto držati znanje kako to znati te i ne biti lukav in te dani od duhovni varka.

20. Taj te će donijeti duhovni snaga i ponuditi mene tako da JA neće biti dio ognjevit Jesen Daleko ili od bilo koji pokret što bi bilo produhovljeno krivotvoren novac vama i u vaš Svet Riječ

21. Da ako ima je išta taj Imam ispunjavanja u mojem život , ili bilo koji put taj Imam ne odgovaranje vama kao JA trebaju imati i da je koji se može spriječiti mene sa ili hodanje sa te , ili vlasništvo sporazum , taj te će donijeti oni predmet / reakcija / događaj leđa u moj imati što protiv , tako da JA će odreći se njima in ime od Isus Krist , i svi od njihov efekt i posljedica , i da te će opet staviti bilo koji praznina ,sadness ili izgubiti nadu u mojem život sa Ono što pruža užitek dana Gospodar , i da JA bi bilo više fokusirati na znanje to udarac te mimo čitanje tvoj riječ , Biblija

22. Taj te će OpenBSD moj oči tako da JA bi bilo u mogućnosti to jasno vidjeti i prepoznati ako ima Velik Varka o Duhovni tema , kako to shvatiti ovaj fenomen ( ili te događaj ) from Biblijski perspektiva , i da te će popuštanje mene mudrost to znati i tako dalje taj JA htijenje naučite kako pomoć moj prijatelj i voljen sam sebe ( odnosni ) ne biti dio it.

23. Taj te će osigurati da jedanput moj oči jesu OpenBSD i moj imati što protiv shvatiti duhovni izražajnost od tekući događaj uzimanje mjesto u svijetu , taj te će pripremiti moj srce to prihvatiti tvoj istina , i da te će pomoć mene shvatiti kako pronaći hrabrost i snaga preko tvoj Svet Riječ , Biblija. In ime od Isus Krist , JA tražiti te predmet potvrditi moj



želja biti složno tvoj htijenje , i Ja sam iskanje tvoj mudrost i  
to imati hatar dana Istina Da

=====

Više podno Stranica  
Kako to imati Vječan Život

=====

Mi jesu veseo ako ovaj rub ( od moljenje molba to Bog ) je  
u mogućnosti to pomoći te. Mi shvatiti ovaj možda neće biti  
najbolji ili većina djelotvoran prevodenje. Mi shvatiti koji su  
mnogobrojan različit putevi od istiskivanje misao i riječ.  
Ukoliko imati sugestija za bolji prevodenje , ili ukoliko će  
voljeti uzeti malolitražan iznos od tvoj vrijeme to poslati  
sugestija nama , te htijenje biti pomoć tisuća od ostali narod  
isto tako , koji će onda čitanje oplemenjen prevodenje. Mi  
više puta imati Nov Oporuka raspoloživ u vaš jezik ili in  
jezik koji su rijedak ili star. Ako ste obličje za Nov Oporuka  
in specifičan jezik , ugoditi korespondirati nas. Isto tako , mi  
ižtanje istinabog i pokušati komunicirati taj katkada , mi  
obaviti ponuda knjiga koji nisu Slobodan i da obaviti trošak  
novac.

Ali ukoliko ne moći priuštiti neki od oni elektronski knjiga ,  
mi može više puta obaviti izmjena od elektronski knjiga za  
pomoć sa prevodenje ili prevodenje funkcionirati. Nemate  
biti koji se odnosi na zvanje radnik , samo jedan dan  
pravilan osoba tko je zainteresirana za pomoć. Te trebaju  
imati računalo ili te trebaju imati pristup to računalo at tvoj  
lokalni knjižnica ili fakulteti ili sveučilišta , otada oni obično  
imati bolji povezivanje to Internet. Možete isto tako obično  
utemeljiti tvoj posjedovati osobni SLOBODAN elektronička  
pošta račun odlaskom na mail.yahoo.com

Mi obaviti imati mnogobrojan knjiga in stran jezik , ali mi ne uvijek mjesto njima to primiti elektronski ( preuzimanje datoteka ) jer mi jedini izraditi raspoloživ knjiga ili tema koji su preko molba. Mi hrabriti te to nastaviti to moliti to Bog i to nastaviti naučiti o Njemu mimo čitanje novim Oporuka. Mi dobrodošli na tvoj pitanje i komentirajte mimo elektronička pošta.

CZECH CZECH TCHEK

## Czech - Prayer Requests (praying / Talking) to God - explained in Czech Language

Mluvení až k Bůh , člen určitý Stvořitel of člen určitý  
Soubor , člen určitý Hospodin :

1. aby tebe chtěl bych darovat až k mne člen určitý kuráž až k modlit člen určitý majetek aby Nemusím až k modlit
2. aby tebe chtěl bych darovat až k mne člen určitý kuráž až k domnívat se tebe a přijmout jaký tebe potřeba až k jednat má duch , místo mne povýšit já sám vůle ( cíl ) nad tvůj.

3. aby tebe chtěl bych darovat mne pomoci až k ne dovolit  
má bát se of člen určitý neznámá až k stát se člen určitý  
odpustit , či člen určitý báze do mne rozcházet se v názorech  
sloužit you.

4. aby tebe chtěl bych darovat mne pomoci až k vidět a až k  
dostat instrukce jak? až k mít člen určitý duchovní síla  
Nemusím ( docela tvůj slovo člen určitý Bible ) jeden ) do  
člen určitý příhoda vpřed a b ) do já sám osobní duchovní  
cesta.

5. Aby tebe Bůh chtěl bych darovat mne pomoci až k  
potřeba až k sloužit Tebe více 6. Aby tebe chtěl bych  
připomenout komu mne až k rozmlouvat s tebe prayerwhen  
) JÁ am zmařený či do nesnáz , místo trying až k analyzovat  
majetek já sám ale docela má lidský síla.

7. Aby tebe chtěl bych darovat mne Moudrost a jeden srdce  
nákyp s Biblický Moudrost tak, že JÁ chtěl bych sloužit  
tebe více efektivní. 8. Aby tebe chtěl bych darovat mne  
jeden poručit až k učení tvůj slovo , člen určitý Bible , (   
Nový zákon Evangelium of Jan ), dále jeden osobní báze

9. aby tebe chtěl bych darovat pomoc až k mne tak, že JÁ  
am schopný až k oznámení majetek do člen určitý Bible (   
tvůj slovo ) kdo Dovedu co se mě týče být v poměru k sem  
tam , to postačí pomoci mne dovídat se jaký tebe potřeba  
mne až k zavraždit má duch.

10. Aby tebe chtěl bych darovat mne celek bystrost , až k  
dovídat se jak? až k jasně se vyjádřit až k jiní kdo tebe ar , a  
aby JÁ chtěl bych být schopný až k dostat instrukce jak? až  
k dostat instrukce a vŘdŘt jak? až k postavit se za tebe a  
tvůj slovo ( člen určitý Bible )

11. Aby tebe chtěl bych nést lid ( či websites ) do má duch kdo potřeba až k vŘdŘt tebe , a kdo ar silný do jejich přesný dohoda of tebe ( bůh ); a Aby tebe chtěl bych nést lid ( či websites ) do má duch kdo vůle být schopný až k dodat myslí mne až k přesný dostat instrukce jak? až k dělit člen určitý Bible Písmo svaté pravda (2 Bázlivý 215:).

12. Aby tebe chtěl bych pomoci mne až k dostat instrukce až k mít celek dohoda kolem kdo Bible líčení is nejlépe , kdo is nejčetnější přesný , a kdo 3sg.préz.od have člen určitý nejčetnější duchovní síla & množství , a kdo líčení souhlasí jít s duchem času originál rukopis aby tebe dýchat člen určitý spisovatele of Nový zákon až k psát.

13. Aby tebe chtěl bych darovat pomoci až k mne až k cvičení má čas do jeden blaho cesta , a rozcházet se v názorech zpustošit má čas dále Chybný či hladový metody až k brát blízký až k Bůh ( kdyby ne ar ne opravdu Biblický ), a kde those metody napsat ne dlouhá hláška čas či {lasting||stálý||trvalý}} duchovní nést ovoce.

14. Aby tebe chtěl bych darovat pomoc až k mne až k dovídat se jaký až k hledat do jeden církev či jeden bydliště of uctívání , jaký rody of otázky až k ptát se , a aby tebe chtěl bych pomoci mne až k nález věřící či jeden duchovní s celek duchovní moudrost místo bezstarostný či chybný odpovídá.

15. aby tebe chtěl bych být příčinou mne na pamětnou až k memorovat tvůj slovo člen určitý Bible ( jako takový Říman 8), tak, že Dovedu mít ono do má srdce a mít má mysl připravený , a být hbitý až k darovat neurč. člen být v souhlase s jiní of člen určitý naděje aby Mám u sebe tebe.

16. Aby tebe chtěl bych nést pomoci až k mne tak, že já sám bohosloví a doktrína až k souhlasit s tvůj slovo , člen určitý

Bible a aby tebe chtěl bych stále být pomoci mne vŘdŘt jak? má dohoda of doktrína pocínovat být opravit tak, že já sám duch lifestyle a dohoda odročit až k být blízky k jakému účelu tebe potřeba ono až k být pro mne.

17. Aby tebe chtěl bych nechráněný má duchovní jasnozření ( konec ) čím dále, tím více , a aby kde má dohoda či chápavost of tebe is ne přesný , aby tebe chtěl bych pomoci mne až k dostat instrukce kdo Jezuita Kristus opravdu is.

18. Aby tebe chtěl bych darovat pomoci až k mne tak, že JÁ chtěl bych být schopný až k oddělený jakýkoliv chybný obřad kdo JÁ mít důvěra dále , dle tvůj celý doktrína do člen určitý Bible , jestli vůbec of jaký JÁ am následující is ne of Bůh , či is proti čemu jaký tebe potřeba až k učit us kolem následující tebe.

19. Aby jakýkoliv dohnat of neštěstí chtěl bych ne odebrat jakýkoliv duchovní dohoda kdo JÁ mít , aby ne dosti aby JÁ chtěl bych držet člen určitý znalost čeho jak? až k vŘdŘt tebe a rozcházet se v názorech být klamat do tezaury days of duchovní klam.

20. Aby tebe chtěl bych nést duchovní síla a pomoci až k mne tak, že JÁ vůle rozcházet se v názorech být část of notáblové Klesání Pryč či of jakýkoliv pohyb kdo chtěl bych být duchovo falšovat až k tebe a až k tvůj Svatý Slovo

21. Aby -li tam is cokoli aby JÁ mít utahaný má duch , či jakkoli aby JÁ mít ne dotazovaná osoba až k tebe ačkoliv Šel bych mít a to jest opatření mne dle jeden nebo druhý kráčení s tebe , či having dohoda , aby tebe chtěl bych nést those majetek / citlivost přístroje / příhoda bek do má mysl , tak, že JÁ chtěl bych nectít barvu je jménem koho Jezuita Kristus , a celek of jejich dojem a dosah , a aby tebe chtěl bych dát na dřívější místo jakýkoliv emptiness ,sadness či

beznadějnost do má duch jít s duchem času Radost of člen  
určitý Hospodin , a aby J chtěl bych být více ložisko dále  
učenost až k doprovázet tebe do četba tvůj slovo , Bible

22. Aby tebe chtěl bych nechráněný probůh tak, že JÁ chtěl  
bych být schopný až k jasně vidět a pochopit -li tam is jeden  
Celek Klam kolem Duchovní námět , jak? až k dovídat se  
tato přechodný ( či tezaury příhoda ) dle jeden Biblický  
perspektiva , a aby tebe chtěl bych darovat mne moudrost až  
k vŘdŘt a tak, že JÁ vůle dostat instrukce jak? posloužit  
jídlem má druh a Amor sám ( příbuzní ) ne být část of it.

23. Aby tebe chtěl bych pojistit aby druhdy probůh ar  
nechráněný a má mysl dovídat se člen určitý duchovní  
význam of běh příhoda dobytí bydliště do člen určitý svět ,  
aby tebe chtěl bych chystat se má srdce až k přijmout tvůj  
pravda , a aby tebe chtěl bych pomoci mne dovídat se jak?  
až k nález kuráž a síla docela tvůj Svatý Slovo , člen určitý  
Bible. Jménem koho Jezuita Kristus , JÁ tázat se na tezaury  
majetek biřmovat má poručit až k být doma souhlas tvůj  
vůle , a JÁ am ptaní se do tvůj moudrost a až k mít jeden  
láska ke komu člen určitý Pravda Amen

=====

Více v člen určitý Dno of Blok  
Jak? až k mít Nekonečný Duch

=====

My ar rád -li tato barevný pruh of modlitba dotaz až k Bůh  
is schopný až k pomáhat tebe. My dovídat se tato moci ne  
být člen určitý nejlépe či nejčtetnější efektivní dešifrování.  
My dovídat se tamhleten ar mnoho neobvyklý cesty of  
interpretace domněnání a slova. -li tebe mít jeden návrh do  
jeden lépe dešifrování , či -li tebe chtěl bych do téže míry až

k brát jeden malý činit of tvůj čas až k poslat návrhy až k us , tebe vůle být porce jídla tisíc of druhý lid rovněž , kdo vůle někdy číst člen určitý opravit dešifrování. My často mít jeden Nový Poslední vůle přístupný do tvůj jazyk či do jazyk aby ar nedovařený či dávný. -li tebe ar hledět do jeden Nový Poslední vůle do jeden specifický jazyk , být příjemný psát až k us. Rovněž , my potřeba až k jisté a namáhat až k být ve styku aby někdy , my činit nabídka blok aby ar ne Drzý a aby činit cena peníze.

Aby ne -li tebe dělostřelectvo přítok nějaký of those elektronický blok , my pocínovat často činit neurč. člen burza of elektronický blok do pomoci s dešifrování či dešifrování práce. Tebe činit ne mít až k být jeden odborný dělník , ale jeden pořádný osoba kdo is obchod do porce jídla. Tebe požadovat mít jeden počítač či tebe požadovat mít přístup až k jeden počítač v tvůj lokálka knihovna či akademie či univerzita , od té doby those obvyklý mít lépe klientela až k člen určitý internovaná osoba. Tebe pocínovat rovněž obvyklý upevnit tvůj drahý osobní DRZÝ elektronická pošta účet do existující až k mail.yahoo.com

Být příjemný brát jeden důležitost až k nález člen určitý elektronická pošta adresovat nalézt v člen určitý dno či člen určitý cíl of tato blok. My naděje tebe vůle poslat elektronická pošta až k us , -li tato is of pomoci či podpora. My rovněž dodat mysli tebe až k dotyk us pokud jde o Elektronický Blok aby my nabídka aby ar bez cena , a drzý.

My činit mít mnoho blok do cizí jazyk , aby ne my činit někdy bydliště je až k dostat electronically ( zavádění ) poněvadž my ale délat přístupný člen určitý blok či člen určitý námět aby ar člen určitý nejčtenější dotaz. My dodat mysli tebe až k stále být modlit až k Bůh a až k stále být

[illegible]

Podobać się dawać im ten siła wobec kontynuować i dawać każdy od im ten duchowy zgoda pod kątem ten praca ów ty potrzeba im wobec czynić. Proszę mi pomóc każdy od im wobec nie mieć strach i wobec zapamiętać ów jesteś ten Bóg który odpowiadzi modlitwa i który jest w koszt od wszystko. JA błagać ów ty byłby zachęcać im , i ów ty ochraniać im , i ten praca & ministerstwo ów oni są zajęty. JA błagać ów ty byłby ochraniać im z ten Duchowy Siły zbrojne albo inny przeskody ów kulisy szkoda im albo powolny im w dół. Proszę mi pomóc podczas JA używać ten Nowy Testament wobec także pomyśleć od ludzie który mieć wykonane ten wydanie rozporządzalny , byle tylko JA



liczniejszy społeczeństwo JA błagać ów ty byłby dawać mi  
 pewien miłość od twój Święty Wyraz ( ten Nowy Testament  
 ), i ów ty byłby dawać mi duchowy mądrość i orientacja  
 wobec znać ty polepszyć i wobec rozumieć ten okres ów  
 jesteśmy żyjący w. Proszę mi pomóc wobec znać jak wobec  
 zawierać z transakcję ten trudności ów JA jestem  
 skonfrontowany rezygnować codziennie.

Lord Bóg , Współpracownik mi wobec potrzeba wobec znać  
ty Polepszyć i wobec potrzeba wobec współpracownik inny.  
Chrześcijanin w mój powierzchnia i wokoło ten świat.  
JA błagać ów ty byłby dawać ten Elektroniczny książka  
drużyna i ów który praca od pajęczyny i ów który  
współpracownik im twój mądrość. JA błagać ów ty byłby  
współpracownik ten indywidualny członki od ich rodzina ( i  
mój rodzina ) wobec nie być duchowo zwodzić , oprócz  
wobec rozumieć ty i ja wobec potrzeba wobec uznawać i  
następować po ty w na wszelki sposób. i JA zapytać ty  
wobec czynić tych rzeczy na Boga Jezus , Amen ,

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[illegible]

**Slovenian - Prayer Requests (praying / Talking) to God - explained in Slovenian Language**

slovenian prayer jezuit Kristus molitev Bog kako prositi kako moci  
slisati svoj zaprositi podati ponuditi komu kaj mi

=====

pri aparatu imeti se za boga , tvorec od vsemirje , bog :

1. to vi hoteti izročiti mi pogum prositi stvari to rabim  
prostiti
2. to vi hoteti izročiti mi pogum v vernik vi ter uvaževati  
kakšen hočeš vzdržati svoj življenje , namesto mi  
navdušenje svoj lasten hoteti ( namen ) zgoraj vaš.
3. to vi hoteti izročiti mi ponuditi komu kaj ne pustiti svoj  
grozen od neznano v postati opravičilo , ali osnova navzlic  
ne streči you.
4. to vi hoteti izročiti mi ponuditi komu kaj zagledati ter  
zvedeti kako imeti božji zakon čvrstost rabim ( skozi vaš  
izraziti z besedami biblija ) a ) zakaj pripetljaj spredaj ter b )  
zakaj svoj lasten oseben netelesen potovanje.
5. to vi Bog hoteti izročiti mi ponuditi komu kaj biti brez  
streči vi več
6. to vi hoteti spomniti se mi pogovarjati se vi prayerwhen )  
jaz sem uničen ali v težava , namesto težaven odločiti stvari  
sebi šele skozi svoj človeški čvrstost.
7. to vi hoteti izročiti mi modrost ter a srčika poln Biblical  
modrost tako da jaz hoteti začetni udarec z žogo vi več  
razpoložljiv.

8. to vi hoteti izročiti mi a zahteva študirati vaš izraziti z besedami , biblija , ( novi testament evangelij od John ), naprej a osebno osnova

9. to vi hoteti izročiti pomoč mi tako da morem opaziti stvari v biblija ( vaš izraziti z besedami ) kateri morem osebno tikati se česa , ter to zadostuje pomoč mi razumeti kakšen vi biti brez mi uganjati v svoj življenje.

10. to vi hoteti izročiti mi velik bistroumnost , v razumeti kako razlagati drugim kdo vi ste , ter to jaz domišljavec zmožen zvedeti kako zvedeti ter znanje kako stati pokoncu zakaj vi ter vaš izraziti z besedami ( biblija )

11. to vi hoteti privleči narod ( ali websites ) v svoj življenje kdo biti brez znati vi , ter kdo ste krepek v svoj natančen razumeven od vi ( Bog ); ter to vi hoteti privleči narod ( ali websites ) v svoj življenje kdo hoteti obstati zmožen v podžigati mi v natančen zvedeti kako razpreti biblija izraziti z besedami od resnica (2 plašljiv 215:).

12. to vi hoteti pomoč mi zvedeti imeti velik razumeven približno kateri biblija prevod je najprimernejši , kateri je največ natančen , ter kateri has največ netelesen čvrstost & sila , ter kateri prevod strinjati se s samorasel rokopis to vi vdihniti pisec od novi testament pisati.

13. to vi hoteti izročiti ponuditi komu kaj mi rabiti svoj čas v a dober izuriti za hojo ali ježo po cesti , ter ne v razsipavati svoj čas naprej napačen ali puhel metoda zadobiti sklepnik v Bog ( če že ne ste ne resnično Biblical ), ter kraj oni metoda predelki ne dolg pogoj ali trajen netelesen sadje.

14. to vi hoteti izročiti pomoč mi v razumeti kakšen iskati v a cerkva ali a mesto od čistiti , kakšen milosten od vprašanje zaprositi , ter to vi hoteti pomoč mi najti vernik ali a pastor s velik netelesen modrost namesto neprisiljen ali napačen odgovor.

15. to vi hoteti vzrok mi spomniti se naučiti se na pamet vaš izraziti z besedami biblija ( kot na primer retoromanski 8), tako da morem življati to v svoj srčika ter življati svoj srce

pripravljen , ter obstati radovoljen podati odgovor drugim od upanje to imam približno vi.

16. to vi hoteti privleči ponuditi komu kaj mi tako da svoj lasten teologija ter nauk ujemati se s vaš izraziti z besedami , biblija ter to vi hoteti vzdržnost v pomoč mi znanje kako svoj razumeven od nauk moči obstati izpopolniti tako da svoj lasten življenje lifestyle ter razumeven vzdržnost to live at warefare with s.o. sklepnik eemu vi biti brez to v obstati navzlic.

17. to vi hoteti plan svoj netelesen vpogled ( sklep ) bolj in bolj , ter to kraj svoj razumeven ali zaznavanje od vi ni natančen , to vi hoteti pomoč mi zvedeti kdo jezuit Kristus resnično je.

18. to vi hoteti izročiti ponuditi komu kaj mi tako da jaz domišljavec zmožen razstati se poljuben napačen cerkveni obredi kateri imam odvisnost naprej , s vaš veder poučevanje v biblija , če sploh kateri od kakšen jaz sem sledeč ni od Bog , ali je nasprotno eemu kakšen hočeš učiti nas približno sledeč vi.

19. to poljuben vojna sila od zlo hoteti ne odvzeti poljuben netelesen razumeven kateri imam , šele precej to jaz hoteti obdržati znanost od kako znati vi ter ne v obstati goljufati dandanes od netelesen prevara.

20. to vi hoteti privleči netelesen čvrstost ter ponuditi komu kaj mi tako da nočem v obstati del od velika gospoda padanje stran ali od poljuben tok kateri domišljavec netelesen ponarejen vam na uslugo ter v vaš svet izraziti z besedami

21. to če je nič to imam velja v svoj življenje , ali vsekakor to imam ne odgovor vam na uslugo kot jaz should življati ter to je preprečljiv mi s vsak izmed obeh pešačenje z vami , ali imetje razumeven , to vi hoteti privleči oni stvari / odgovor / pripetljaj prislon v svoj srce , tako da jaz hoteti odreči se jih v imenu ljudstva, usmiljenja itd. jezuit Kristus , ter prav do svoj vrednostni papirji ter posledica , ter to vi hoteti nadomestiti poljuben puhlost ,sadness ali obup v svoj

življenje s veselje od bog , ter to jaz domišljavec več žarišče  
naprej učenje slediti vi z čitanje vaš izraziti z besedami ,  
biblija

22. to vi hoteti plan svoj oči tako da jaz domišljavec zmožen  
v jasno zagledati ter pred sodiščem se pismeno obvezati če  
je a velik prevara približno netelesen predmet , kako v  
razumeti to fenomen ( ali od this pripetljaj ) s a Biblical  
perspektiven , ter to vi hoteti izročiti mi modrost znati ter  
tako da bom se učil kako v pomoč svoj prijateljstvo ter  
ljubezen sam sebe, sebi, se ( žlahta ) ne obstati del od it.

23. to vi hoteti zavarovati to nekoč svoj oči ste odpiral ter  
svoj srce razumeti božji zakon pomen od tok pripetljaj  
taking mesto na svetu , to vi hoteti pripraviti se svoj srčika  
vzeti vaš resnica , ter to vi hoteti pomoč mi razumeti kako  
najti pogum ter čvrstost skozi vaš svet izraziti z besedami ,  
biblija. v imenu ljudstva, usmiljenja itd. jezuit Kristus , jaz  
prostiti od this stvari potrditi svoj zahteva v biti znotraj  
pogodba vaš hoteti , ter vprašam zakaj vaš modrost ter imeti  
a ljubezen od resnica Amen.

=====

več pravzaprav od stran  
kako imeti večer življenje

=====

mi smo vesel če to zapisati v seznam ( od molitev prošnja v  
Bog ) je zmožen pomagati vi. mi razumeti to maj ne obstati  
najboljši ali največ uspešen prevod. mi razumeti to so veliko  
različen ways od iztisljiv mnenje ter izraziti z besedami. če  
vi življati a nasvet zakaj a rajši prevod , ali če vi hoteti všeč  
biti zavzeti a tesen znesek od vaš čas pošiljati nasvet v nas ,  
boš pomaganje tisoč od drugi narod tudi , kdo hoteti torej  
čitanje izpopolniti prevod. mi pogosto življati a nova zaveza

pri roki v vaš jezik ali v jezik to ste redek ali star. če isčeš a nova zaveza v a poseben jezik , prosim napisati rabiti. tudi , mi biti brez v obstati varen ter začeti v biti obhajan to včasih , mi delati oferirati knjiga to ste ne prost ter to delati strošek penez.

šele če vi ne morem privoščiti si nekaj tega oni elektronski knjiga , mi moči pogosto delati mena od elektronski knjiga zakaj pomoč s prevod ali prevod opus. vi nikar ne življati to live at warefare with s.o. a poklicen delavec , šele a reden oseba kdo je zavzet v pomaganje. vi should življati a računalo ali vi should življati postranski v a računalo v vaš tukajšnji knjižnica ali višja gimnazija ali univerza , odkar oni navadno življati rajši vez v stažist v bolnišnici. vi moči tudi navadno ustanoviti vaš lasten osebni prost elektronski verižna srajca račun z tekoč v mail.yahoo.com

prosim zalotiti a važnost za odkriti elektronski verižna srajca ogovor poiskati pravzaprav ali prenehati od to stran. mi upanje boš poslal elektronski verižna srajca v nas , če to je od pomoč ali encouragement. mi tudi podžigati vi v zveza nas zadeven elektronski knjiga to mi oferirati to ste če ne strošek , ter prost.

mi delati življati veliko knjiga v tuji jeziki , šele mi nikar ne zmeraj mesto jih sprejeti electronically ( travnato gričevje ) zato ker mi šele izdelovanje pri roki knjiga ali predmet to ste največ prošnja. mi podžigati vi v vzdržnost prositi v Bog ter v vzdržnost zvedeti približno njega z čitanje novi testament. mi izreči dobrodošlico vaš vprašanje ter razložiti z elektronski verižna srajca.

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**srčkan Bog , the same to to nova  
zaveza has been izpust** tako da mi smo

prosim pomoč jih premoči opus nagel , ter izdelovanje več elektronski knjiga pri roki prosim pomoč jih imeti vsi sredstvo , penez , čvrstost ter čas to oni potreba zato da obstati zmožen vzdrževati ki dela zakaj vi.

jaz predlagati da vi hoteti podžigati jih , ter to vi zavarovati jih , ter opus & ministrstvo to oni so zaposlen s čim. jaz predlagati da vi hoteti zavarovati jih s netelesen vojna sila ali drugi zapreka to strjena lava škoda jih ali počasi vozite jih niz. prosim pomoč mi čas jaz raba to nova zaveza v tudi pretehtati od preprosti ljudje kdo življati narejen to naklada pri roki ,

tako da morem prositi za njih ter tudi oni moči vzdržnost v pomoč več narod jaz predlagati da vi hoteti izročiti mi a ljubezen od vaš svet izraziti z besedami ( novi testament ), ter to vi hoteti izročiti mi netelesen modrost ter bistroumnost

prosim pomoč mi znati kako v obravnavati težek to jaz sem  
soočiti s vsak dan. lord Bog , pomoč mi hoteti znanje vi rajši  
ter hoteti pomoč drugi krščanski v svoj area ter po svetu.  
jaz predlagati da vi hoteti izročiti elektronski knjiga skupina  
ter oni kdo opus naprej tkalec ter oni kdo pomoč jih vaš  
modrost. jaz predlagati da vi hoteti pomoč poedinec  
članstvo od svoj rodbina ( ter svoj rodbina ) v ne obstati  
netelesen goljufati , šele v razumeti vi ter hoteti uvaževati  
ter slediti vi v sleherni izuriti za hojo ali ježo po cesti. ter jaz  
zapositi vi uganjati od this stvari v imenu ljudstva,  
usmiljenja itd. jezuit , Amen ,

**mahal diyos** , pasalamatan ka atipan ng pawid ito bago testament may been pakawalan pagayon atipan ng pawid tayo ay able sa mag-aral laling marami buongpaligid ka. masiyahan tumulong ang mga tao may pananagutan dahil sa making ito Electronic book makukuha. masiyahan tumulong kanila sa maaari able sa gumawa ayuno , at gawin laling marami Electronic books makukuha masiyahan tumulong kanila sa may lahat ang mapamaraan , ang salapi , ang lakas at ang takdaan ng oras atipan ng pawid sila mangilangan di iutos sa maaari able sa tago gumawa dahil sa ka.

masiyahan tumulong those atipan ng pawid ay mahati ng ang itambal atipan ng pawid tumulong kanila sa isa pang-araw-araw batayan. masiyahan bigyan kanila ang lakas sa mapatuloy at bigyan bawa't isa ng kanila ang tangayin pang-unawa dahil sa ang gumawa atipan ng pawid ka magkulang



kanila sa gumawa, masiyahan tumulong bawa't isa ng kanila sa hindi may katakutan at sa gunitain atipan ng pawid ka ay ang diyos sino sumagot dasal at sino ay di pagbintangan ng lahat ng bagay.

ako magdasal atipan ng pawid ka would palakasin ang loob kanila , at atipan ng pawid ka ipagsanggalang kanila , at ang gumawa & magkalinga atipan ng pawid sila ay kumuha di. ako magdasal atipan ng pawid ka would ipagsanggalang kanila sa ang tangayin pilitin o iba sagwil atipan ng pawid could saktan kanila o slow kanila itumba.

masiyahan tumulong ako kailan ako gumamit ito bago testamento sa din isipin ng ang mga tao sino may made ito edisyon makukuha , pagayon atipan ng pawid ako maaari magdasal dahil sa kanila at pagayon sila maaari mapatuloy sa tumulong laling marami mga tao ako magdasal atipan ng pawid ka would bigyan ako a ibigin ng mo banal salita ( ang bago testamento ), at atipan ng pawid ka would bigyan ako tangayin dunong at discernment sa malaman ka lalong mapabuti at sa maintindihan ang tukdok ng takdaan ng oras atipan ng pawid tayo ay ikinabubuhay di.

masiyahan tumulong ako sa malaman paano sa makitungo kumuha ang mahirap hindi madali atipan ng pawid ako ay confronted kumuha bawa't araw. panginoon diyos , tumulong ako sa magkulang sa malaman ka lalong mapabuti at sa magkulang sa tumulong iba binyagan di akin malawak at sa tabi-tabi ang daigdig. ako magdasal atipan ng pawid ka would bigyan ang Electronic book itambal at those sino gumawa sa ang website at those sino tumulong kanila mo dunong.

ako magdasal atipan ng pawid ka would tumulong ang isang tao pagkakasapi ng kanila mag-anak ( at akin mag-anak ) sa hindi maaari spiritually dayain , datapuwa't sa maintindihan ka at sa magkulang sa tanggapin at sundan ka di bawa't daan. at ako humingi ka sa gumawa tesis bagay di ang pangalanan ng heswita , susugan ,

Haluta auttaa joka -lta heidät jotta ei hankkia pelätä ja jotta muistaa että te aari Jumala joka tottelee nimeä hartaushetki ja joka on kotona hinta -lta kaikki. I-KIRJAIN pyytää hartaasti että te edistää heidät , ja että te suojata heidät , ja aikaansaada & ministerikausi että he aari varattu kotona. I-KIRJAIN pyytää hartaasti että te suojata heidät polveutua Henki- Joukko eli toinen este että haitta heidät eli hitaasti heidät heittääh. Haluta auttaa we jahka I-KIRJAIN apu nyt kuluva Veres Jälkisäädös jotta kin ajatella -lta ihmiset joka hankkia kokoonpantu nyt kuluva painos saatavana , joten että I-KIRJAIN kanisteri pyytää hartaasti ajaksi heidät ja

I-KIRJAIN pyytää hartaasti että te kimmoisuus Elektroninen kirjanpidollinen joukkue ja ne joka aikaansaada model after kudos ja ne joka auttaa heidät sinun viisaus. I-KIRJAIN pyytää hartaasti että te auttaa yksilö jäsenmäärä -lta heidän heimo ( ja minun heimo ) jotta ei olla henkisesti eksyttää , ainoastaan jotta käsittää te ja jotta haluta jotta hyväksyä ja harjoittaa te kotona joka elämäntapa, ja I-KIRJAIN anoa te jotta ajaa nämä tavarat kotona maine -lta Jeesus , Vastuunalainen ,

[illegible]

**Raring Gud , Tack själv så pass den här Ny**  
Testamente er blitt befriaren så fakta ät vi er  
duglig till lära sig mer omkring du. Behag hjälpa mig  
folk ansvarig för tillverkningen den här Elektronisk bok  
tillgänglig.

Behag hjälpa mig dem till vara köpa duktig verk fort , och göra mer Elektronisk bokna tillgänglig Behag hjälpa mig dem till har alla resurserna , pengarna , den styrka och tiden så pass de behov for att kunde hålla arbetande till deras. Behag hjälpa mig den här så pass de/vi/du/ni är del om spannen så pass hjälp dem på en daglig basis. Behaga ger dem den styrka till fortsätta och ger var av dem den ande förståndet för den verk så pass du vilja dem till gör. Behag hjälpa mig var av dem till inte har rädsla och till minas så pass du er den Gud vem svar bön och vem er han i lidelse av allting.

JAG be så pass du skulle uppmuntra dem , och så pass du skydda dem , och den verk & ministären så pass de er förlovad i.

JAG be så pass du skulle skydda dem från den Ande Pressar eller annan hinder så pass kunde skada dem eller långsam dem ned. Behag hjälpa mig när JAG använda den här Ny Testamente till också tänka om folk vem har gjord den här upplagan tillgänglig , så fakta ät JAG kanna be för dem och så de kanna fortsätta till hjälp mer folk JAG be så pass du skulle ge mig en kärlek om din Helig Uttrycka ( den Ny Testamente ), och så pass du skulle ge mig ande visdom och discernment till veta du bättre och till förstå den period av tid så pass vi er levande i.

Behag hjälpa mig till veta hur till ha att göra med svårigheten så pass JAG er stillt överför var dag. Vår Herre och Frälsare Gud , Hjälp mig till vilja till veta du Bättre och till vilja till hjälp annan Kristen i min areal och i omkrets det värld. JAG be så pass du skulle ger den Elektronisk bok slå sig ihop och den här vem arbeta på den spindelväv och den här vem hjälp dem din visdom.

JAG be så pass du skulle hjälp individuellt medlemmen av deras familj ( och min familj ) till inte bli spiritually lurat , utom till förstå du och mig till vilja till accept och följa du i varje väg. och JAG fråga du till gör de här sakerna inne om namn av Jesus , Samarbetsvillig ,

**Allerkærest God , Tak for lån at indeværende Ny Testamente** er blevet løst i den grad at vi er kan hen til lære flere omkring jer. Behage hjælp den folk ansvarlig nemlig gør indeværende Elektronisk skrift anvendelig. Behage hjælp sig at blive købedygtig arbejde holdbar , og skabe flere Elektronisk bøger anvendelig Behage hjælp sig hen til nyde en hel ressourcer , den penge , den kræfter og den gang at de savn for at være i stand til opbevare i orden nemlig Jer.

JEG bed at jer ville give mod sig , og at jer sikre sig , og den arbejde & ministerium at de er forlovet i. JEG bed at jer ville sikre sig af den Appel Tvinger eller anden hindring at kunne afbræk sig eller sen sig nede.

Behage hjælp mig hvor JEG hjælp indeværende Ny Testamente hen til ligeledes hitte på den folk hvem nyde skabt indeværende oplag anvendelig , i den grad at JEG kunne bed nemlig sig hvorfor de kunne fortsætte hen til hjælp flere folk JEG bed at jer ville indrømme mig en

Behage hjælp mig hen til kende hvor hen til omhandle den problemer at Jeg er stillet over for hver dag. Lord God , Hjælp mig hen til ville gerne kende jer Bedre og hen til ville gerne hjælp anden Christians i mig område og omkring den jord.

[illegible]

**Молитва к богу Дорогой Бог, Вы что были выпущены** это Gospel или этот новый testament так, что мы будем выучить больше о вас. Пожалуйста помогите людям ответственным для делать эту электронную книгу имеющейся. Вы знаете они и вы можете помочь им. Пожалуйста помогите им мочь работать быстро, и сделайте более электронные книги имеющейся Пожалуйста помогите им иметь все

ресурсы, деньги, прочность и время которые они для того чтобы мочь держать работать для вас. Пожалуйста помогите тем будут частью команды помогает им на ежедневное основание. Пожалуйста дайте им прочность для того чтобы продолжать и давать каждому из их духовное вникание для работы что вы хотите их сделать. Пожалуйста помогите каждому из их не иметь страх и не вспоминать что вы будете богом отвечают молитве и in charge of все. Я молю что вы ободрили их, и что вы защищаете их, и работа & министерство что они включены внутри.

Я молю что вы защитили их от духовных усилий или других препон смогли повредить им или замедлить им вниз. Пожалуйста помогите мне когда я использую этот новый testament также для того чтобы думать людей делали этот вариант имеющейся, так, что я смогу помолить для их и поэтому их сможете продолжать помочь больше людей.

Я молю что вы дали мне влюбленность вашего святейшего слова (Новый завет), и что вы дали мне духовные премудрость и распознавание для того чтобы знать вас более лучше и понять период времени котором мы живем в. Пожалуйста помогите мне суметь как общаться с затруднениями что я confronted с каждым днем. Лорд Бог, помогает мне хотеть знать вас более лучше и хотеть помочь другим христианкам в моей области и вокруг мира.

Я молю что вы дали электронную команду и те книги помогают им ваша премудрость. Я молю что вы помогли индивидуальным членам их семьи (и моей семьи) духовност быть обманутым, но понять вас и хотеть принять и последовать за вас в каждой дороге. Также дайте нам комфорт и наведение в эти времена и я

спрашиваем, что вы делаете эти вещи in the name of  
сын**ок** б**о**га, j**e**sus ch**r**ist, а**м**и**нь**,

[illegible]

**Драг Бог , Благодаря ти този този Нов  
Завещание has p.p. от те освобождавам така  
този ние сте способен към уча се повече  
наоколо ти. Харесвам помагам определителен член  
хора отговорен за приготвяне този Electronic книга  
наличен.**

Харесвам помагам тях към бъда способен към работа  
постя , и правя повече Electronic книжарница наличен  
Харесвам помагам тях към имам цял определен член  
член средство , определен член пари ,  
определителен член устойчивост и определен член  
време този те нужда in ред към бъда способен към  
държа движение за Ти. Харесвам помагам от that този  
сте част на определен член впряг този помагам тях  
на an всекидневен база.

Харесвам давам тях определителен член устойчивост към продължавам и давам всеки на тях определителен член духовен схващане за определителен член работа този ти липса тях към правя.

Харесвам помагам всеки на тях към не имам страх и към  
помня този ти сте определен член Бог кой отговор  
молитва и кой е in пъля на всичко. АЗ моля този ти уж  
насърчавам тях , и този ти защитавам тях , и



определителен член работа & министерство този те сте задължавам in. АЗ моля този ти уж защитавам тях от определителен член Духовен Сила или друг пречка този p.t. от сап вреда тях или бавен тях голо възвишение. Харесвам помагам те кога АЗ употреба този Нов Завещание към също мисля на определителен член хора кой имам p.t. и p.p. от make този издание наличен , така този АЗ мога моля за тях и така те мога продължавам към помагам повече хора АЗ моля този ти уж давам те а любов на youг Свят Дума ( определителен член Нов Завещание ), и този ти уж давам те духовен мъдрост и различаване към зная ти по-добър и към разбирам определителен член период на време този ние сте жив in. Харесвам помагам те към зная как към раздавам с определителен член мъчен този АЗ съм изправлям пред с всеки ден.

Лорд Бог , Помагам те към липса към зная ти По-добър и към липса към помагам друг Християнски in ту площ и наоколо определителен член свят.

АЗ моля този ти уж давам определителен член Electronic книга впряг и от that кой работа на определителен член website и от that кой помагам тях youг мъдрост. АЗ моля този ти уж помагам определителен член личен членство на техен семейство ( и ту семейство ) към не бъда духовен измамвам , но към разбирам ти и към липса към приемам и следвам ти in всеки път. и АЗ питам ти към правя тези нещо in определителен член име на Йезуит , Amen ,

şu -ebil zarar onları ya da yavaş onları aşağı. mutlu etmek  
yardım etmek beni ne zaman I kullanma bu İncil -e doğru da  
düşün belgeli tanımlık insanlar kim -si olmak -den yapılmış  
bu baskı elde edilebilir , takı I -ebilmek dua etmek için  
onları vesaire onlar -ebilmek devam etmek -e doğru yardım

=====

sevgili mabut , eyvallah adl. şu bu incil bkz. have be serbest bırakmak takı biz are güçlü -e doğru öğrenmek daha

hakkında sen. mutlu etmek yardım etmek belgili tanımlık insanlar -den sorumlu için yapım bu elektronik kitap elde edilebilir. mutlu etmek yardım etmek onları -e doğru muktadir iş hızlı , ve yapmak daha elektronik kitap elde edilebilir mutlu etmek yardım etmek onları -e doğru -si olmak tüm belgili tanımlık kaynak , belgili tanımlık para , belgili tanımlık güç ve belgili tanımlık zaman adl. şu onlar lüzum için muktadir almak çalışma için sen. mutlu etmek yardım etmek o adl. şu are bölüm -in belgili tanımlık takım adl. şu yardım etmek onları üstünde an her temel. mutlu etmek vermek onları belgili tanımlık güç -e doğru devam etmek ve vermek her -in onları belgili tanımlık ruhanî basiret için belgili tanımlık iş adl.

şu sen istemek onları -e doğru yapmak. mutlu etmek yardım etmek her -in onları -e doğru değil -si olmak korkmak ve -e doğru anımsamak adl. şu sen are belgili tanımlık mabut kim yanıt dua ve kim bkz. be içinde fiyat istemek -in her şey. I dua etmek adl. şu sen -cekti yüreklendirmek onları , ve adl. şu sen korumak onları , ve belgili tanımlık iş & bakanlık adl. şu onlar are meşgul içinde. I dua etmek adl. şu sen -cekti korumak onları --dan belgili tanımlık ruhanî güç ya da diğer engel adl.

şu -ebil zarar onları ya da yavaş onları aşağı. mutlu etmek yardım etmek beni ne zaman I kullanma bu İncil -e doğru da düşün belgili tanımlık insanlar kim -si olmak -den yapılmış bu baskı elde edilebilir , takı I -ebilmek dua etmek için onları vesaire onlar -ebilmek devam etmek -e doğru yardım etmek daha insanlar I dua etmek adl. şu sen -cekti vermek beni a aşk -in senin kutsal kelime ( belgili tanımlık İncil ), ve adl. şu sen -cekti vermek beni ruhanî akıllılık ve discernment -e doğru bilmek sen daha iyi ve -e doğru anlamak belgili tanımlık döndürmemem adl. şu biz are canlı içinde. mutlu etmek yardım etmek beni -e doğru bilmek nasıl -e doğru dağıtmak ile belgili tanımlık müşkülât adl.

[illegible]

Serbia Serbian Servian Prayer Isus Krist Molitva Bog Kako  
Moliti moci cuti moj molitva za pitati davati ponuditi mene  
otkriti duhovni Vodstvo

Molitva za Bog ## Kako za Moliti za Bog  
Kako Bog moći čuti moj molitva  
Kako za pitati Bog za davati ponuditi mene  
Kako otkriti duhovni Vodstvo

Kako za naći predaja iz urok Raspoloženje

Kako za zasluga određeni član istinit Bog nad Nebo

Kako otkriti određeni član Hrišćanin Bog

Kako za moliti za Bog droz Isus Krist

JA imati nikada molitva pre nego

Važan za Bog

Bog željan ljubavi svaki osoba osoba

Isus Krist moći pomoć

Se Bog Biti stalo moj život

Molitva Traženju

stvar taj te moć oskudica za uzeti u obzir govorenje za Bog  
okolo Molitva Traženju kod te , okolo te

=====

**Govorenje za Bog , određeni član Kreator nad određeni  
član Svemir , određeni član Gospodar :**

1. taj te davati za mene određeni član hrabrost za moliti  
određeni član stvar taj JA potreba za moliti 2. taj te davati za  
mene određeni član hrabrost za verovati te pa primiti šta te  
oskudica raditi s moj život , umjesto mene uznijeti moj  
vlastiti volja ( namera ) iznad vaš.

3. taj te davati mene ponuditi ne career moj bojazan nad  
određeni član nepoznat za postati određeni član isprika ,  
inače određeni član osnovica umjesto mene ne za služiti  
you.

4. taj te davati mene ponuditi vidjeti pa učiti kako za imati  
određeni član duhovni sway JA potreba ( droz tvoj riječ

Biblija ) jedan ) umjesto određeni član događaj ispred pa P )  
umjesto moj vlastiti crew duhovni putovanje.

5. Taj te Bog davati mene ponuditi oskudica za služiti Te  
briny

6. Taj te podsetiti mene za razgovarati sa te prayerwhen ) JA  
sam frustriran inače u problemima , umjesto težak za odluka  
stvar ja sam jedini droz moj ljudsko biće sway.

7. Taj te davati mene Mudrost pa jedan srce ispunjen s  
Biblijski Mudrost tako da JA služiti te briny delotvorno.

8. Taj te davati mene jedan želja za učenje tvoj riječ , Biblija  
, ( određeni član Novi Zavjet Evandjelje nad Zahod ), na  
temelju jedan crew osnovica 9. taj te davati pomoć za mene  
tako da JA sam u mogućnosti za obaveštenje stvar unutra  
Biblija ( tvoj riječ ) šta JA moći osobno vezati za , pa taj  
volja pomoć mene shvatiti šta te oskudica mene raditi unutra  
moj život.

10. Taj te davati mene velik raspoznavanje , za shvatiti kako  
za objasniti za ostali tko te biti , pa taj JA moći učiti kako  
učiti pa knotkle kako za pristajati uza što te pa tvoj riječ (   
Biblija )

11. Taj te donijeti narod ( inače websites ) unutra moj život  
tko oskudica za knotkle te , pa tko biti jak unutra njihov  
precizan sporazum nad te ( Bog ); pa Taj te donijeti narod (   
inače websites ) unutra moj život tko će biti u mogućnosti za  
ohrabriti mene za točno učiti kako za podeliti Biblija reč nad  
istina (2 Timotej 215:).

12. Taj te pomoć mene učiti za imati velik sporazum okolo  
šta Biblija prikaz 3. lice od TO BE u prezentu najbolji , šta  
3. lice od TO BE u prezentu većina precizan , pa šta je preko

duhovni sway & snaga , pa šta prikaz složiti se s određeni član izvorni rukopis taj te nadahnut određeni član autorstvo nad određeni član Novi Zavjet za pisati.

13. Taj te davati ponuditi mene za korist moj vrijeme unutra jedan dobar put , pa ne za uzaludnost moj vrijeme na temelju Neistinit inače prazan metod za dobiti zaglavni kamen za Bog ( ipak taj nisu vjerno Biblijski ), pa kuda tim metod proizvod nijedan dug rok inače trajan duhovni voće.

14. Taj te davati pomoć za mene za shvatiti šta za tražiti unutra jedan crkva inače jedan mjesto nad zasluga , šta rod nad sumnja za pitati , pa taj te pomoć mene za naći vernik inače jedan parson s velik duhovni mudrost umjesto lak inače neistinit odgovor.

15. taj te uzrok mene za sećati se za sjećati se tvoj riječ Biblija ( takav kao Latinluk 8), tako da JA moći imati pik na moj srce pa imati moj pamćenje spreman , pa biti spreman za davati dobro odgovarati ostali nad određeni član nadati se taj JA imati okolo te.

16. Taj te donijeti ponuditi mene tako da moj vlastiti teologija pa doktrina za slagati tvoj riječ , Biblija pa taj te nastaviti za pomoć mene knotkle kako moj sporazum nad doktrina moći poboljšati tako da moj vlastiti život , stil života pa sporazum nastavlja da bude zaglavni kamen za šta te oskudica to da bude umjesto mene.

17. Taj te otvoren moj duhovni uvid ( zaključak ) sve više , pa taj kuda moj sporazum inače percepcija nad te nije precizan , taj te pomoć mene učiti tko Isus Krist vjerno 3. lice od TO BE u prezentu.

18. Taj te davati ponuditi mene tako da JA moći za odvojen iko neistinit obredni šta JA imati zavisnost na temelju , iz



tvoj jasan poučavanje unutra Biblija , ako postoje nad šta JA sam sledeće nije nad Bog , inače 3. lice od TO BE u prezentu u suprotnosti sa šta te oskudica za poučavati nama okolo sledeće te.

19. Taj iko sile nad urok ne oduteti iko duhovni sporazum šta JA imati , ipak radije taj JA zadržati određeni član znanje nad kako za knotkle te pa ne da bude lukav unutra ovih dan nad duhovni varka.

20. Taj te donijeti duhovni sway pa ponuditi mene tako da JA volja ne da bude dio nad određeni član Velik Koji pada Daleko inače nad iko pokret šta postojati produhovljeno krivotvoriti za te pa za tvoj Svet Riječ

21. Taj da onde 3. lice od TO BE u prezentu bilo što taj JA imati ispunjavanja unutra moj život , inače iko put taj JA ne imate odgovaranje za te ace JA treba imati pa taj 3. lice od TO BE u prezentu sprječavanje mene iz oba hodanje s te , inače imajući sporazum , taj te donijeti tim stvar / odgovor / događaj leđa u moj pamćenje , tako da JA odreći se njima u ime Isus Krist , pa svi nad njihov vrijednosni papiri pa posledica , pa taj te opet staviti iko praznina ,sadness inače očajavati unutra moj život s određeni član Radost nad određeni član Gospodar , pa taj JA postojati briny usredotočen na temelju znanje za sledii te kod čitanje tvoj riječ , određeni član Biblija

22. Taj te otvoren moj oči tako da JA moći za jasno vidjeti pa prepoznati da onde 3. lice od TO BE u prezentu jedan Velik Varka okolo Duhovni tema , kako za shvatiti današji fenomen ( inače ovih događaj ) iz jedan Biblijski perspektiva , pa taj te davati mene mudrost za knotkle i tako taj JA volja učiti kako za pomoć moj prijatelj pa voljen sam sebe ( rodbina ) ne postojati dio nad it.

23. Taj te osigurati taj jednom moj oči biti otvoreni pa moj pamćenje shvatiti određeni član duhovni izražajnost nad trenutni zbivanja uzimanje mjesto unutra određeni član svet , taj te pripremiti moj srce prihvatiti tvoj istina , pa taj te pomoć mene shvatiti kako za naći hrabrost pa sway droz tvoj Svet Riječ , Biblija. U ime Isus Krist , JA tražiti ovih stvar potvrđujući moj želja da bude složno tvoj volja , pa JA sam iskanje tvoj mudrost pa za imati jedan ljubav nad određeni član Istina Da

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Briny podno Stranica  
Kako za imati Vječan Život

=====

Nama biti dearth da današji foil ( nad molitva traženju za Bog ) 3. lice od TO BE u prezentu u mogućnosti za pomoći te. Nama shvatiti današji ne može biti određeni član najbolji inače većina delotvoran prevod. Nama shvatiti taj onde biti mnogobrojan različit putevi nad izraziv misao pa reči. Da te imati jedan sugestija umjesto jedan bolji prevod , inače da te sličan za uzeti jedan malen količina nad tvoj vrijeme za poslati sugestija nama , te će biti pomaganje hiljadu nad ostali narod isto , tko volja onda čitanje određeni član poboljšan prevod. Nama često imati jedan Novi Zavjet raspoloživ unutra tvoj jezik inače unutra jezik taj biti redak inače star.

Da te biti handsome umjesto jedan Novi Zavjet unutra jedan specifičan jezik , ugoditi pisati nama. Isto , nama oskudica da bude siguran pa probati za komunicirati taj katkada , nama činiti ponuda knjiga taj nisu Slobodan pa taj činiti koštati novac. Ipak da te ne moći priuštiti neki od tim elektronički knjiga , nama moći često činiti dobro razmena

nad elektronički knjiga umjesto pomoć s prevod inače  
prevod posao.

Te ne morati postojati jedan stručan radnik , jedini jedan  
pravilan osoba tko 3. lice od TO BE u prezentu zainteresiran  
za pomaganje. Te treba imati jedan računar inače te treba  
imati pristup za jedan računar kod tvoj meštanin biblioteka  
inače univerzitet inače univerzitet , otada tim obično imati  
bolji spoj za određeni član Internet. Te moći isto obično  
utemeljiti tvoj vlastiti crew SLOBODAN elektronski pošta  
račun kod lijeganje mail.yahoo.com

Ugoditi uzeti maloprije otkriti određeni član elektronski  
pošta adresa smješten podno inače određeni član kraj nad  
današji stranica. Nama nadati se te volja poslati elektronski  
pošta nama , da današji 3. lice od TO BE u prezentu nad  
pomoć inače hrabrenje. Nama isto ohrabriti te za dodir nama  
u vezi sa Elektronički Knjiga taj nama ponuda taj biti van  
koštati , pa slobodan.

Nama činiti imati mnogobrojan knjiga unutra stran jezik ,  
ipak nama ne uvijek mjesto njima za primiti elektronski (   
skidati podatke ) zato nama jedini napraviti raspoloživ  
određeni član knjiga inače određeni član tema taj biti preko  
zatražen. Nama ohrabriti te za nastaviti za moliti za Bog pa  
za nastaviti učiti okolo Njemu kod čitanje određeni član  
Novi Zavjet. Nama dobrodošao tvoj sumnja pa primedba  
kod elektronski pošta.

Te rog ajută-mă când I folos this Nou Testament la spre de  
 asemenea think de la oameni cine have made this a redacta  
 folositor so that I a putea pray pentru pe ei și so ei a putea a

Electronic carte team și aceia cine work pe website și aceia cine ajutor pe ei al tău wisdom. I pray that tu trec.de la will ajutor art.hot. individual members de lor familie ( și meu familie ) la spre nu a fi spiritually deceived , numai la spre understand tu și eu la spre nevoie la spre accent și a urma tu înăuntru fiecare way. și I a întreba tu la spre a face aceștia things în nume de Jesus , Amen ,

## Russian Prayer Requests -

Молитва к  
бога как помолить к  
бога как бог может услышать моему  
молитве как спросить, что бог дал помощь к мне  
как найти духовное наведение  
как найти deliverance от злейшего  
духов как поклониться поистине бог  
рая как найти христианское  
бога как помолить к богу до  
jesus christ я никогда не молила перед  
важным к влюбленностям бога  
бога каждое индивидуальное  
jesus, котор персоны christ может помочь  
делает внимательность бога о моих вещах  
запросов молитве  
жизни вы могли хотеть для рассмотрения поговорить к  
богу о запросах молитве  
вами, о вас

=====

**Говорящ к богу, создатель вселенного, лорд:**

**1. вы дали бы к мне смелости помолить вещи я для  
того чтобы помолить**

2. вы дали бы к мне смелости верить вам и принимать  
вы хотите сделать с моей жизнью, вместо меня exalting  
мой воля (намерие) над твоим.

3. вы дали бы мне помощь для того чтобы не  
препятствовать моим страхам неиствения стать  
отговорками, или основа для меня, котор нужно не  
служить вы. 4. вы дали бы мне помощь для того чтобы

увидеть и выучить как иметь духовную прочность я (через ваше слово библия) а) для случаев вперед и б) для моего собственного личного духовного путешествия.

5. Что вы бог дали мне помощь для того чтобы хотеть служить вы больше

6. Что вы remind, что я разговаривал с вами (prayer)when я себя расстрою или в затруднении, вместо пытаться разрешить вещи только через мою людскую прочность.

7. Что вы дали мне мудрость и сердце наполнило с библейской мудростью так НОП я служил бы вы эффективно.

8. Что вы дали мне желание изучить ваше слово, библию, (Новый завет Gospel john), on a personal basis,

9. вы дали бы помощи к мне так, что я буду заметить вещи в библии (вашем слове) я могу лично отнести к, и которой поможет мне понять вы хотите меня сделать в моей жизни.

10. Что вы дали мне большое распознавание, для того чтобы понять как объяснить к другим которые вы, и что я мог выучить как выучить и суметь как стоять вверх для вас и вашего слова (библии)

11. Что вы принесли людей (или websites) в моей жизни хотят знать вас, и которые сильны в их точном вникании вас (бог); и то вы принесли бы людей (или websites) в моей жизни будет ободрить меня точно выучить как разделить библию слово правды (2 timothy 2:15).

12. Что вы помогли мне выучить иметь большое вникание о который вариант библии самые лучшие, который самый точный, и который имеет самые духовные прочность & силу, и которая вариант соглашается с первоначально рукописями что вы воодушевили авторы Новый завет написать.

13. Что вы дали помощь к мне для использования моего времени в хорошей дороге, и для того чтобы не расточительствовать мое время на ложных или пустых методах получить closer to бог (но то не будьте поистине библейск), и где те методы не производят никакой долгосрочный или lasting духовный плодощ.

14. Что вы дали помощь к мне понять look for в церковь или месте поклонения, что виды вопросов, котор нужно спросить, и что вы помогли мне найти верующих или pastor с большой духовной премудростью вместо легких или ложных ответов.

15. вы причинили бы меня вспомнить для того чтобы запомнить ваше слово библия (such as Romans 8), так, что я смогу иметь его в моем сердце и иметь мой разум быть подготовленным, и готово дать ответ к другому из упования которое я имею о вас.

16. Что вы принесли помощь к мне так НОП мои собственные теология и доктрины для того чтобы согласиться с вашим словом, библией и что вы продолжались помочь мне суметь как мое вникание доктрины можно улучшить так, что мои собственные жизнь, lifestyle и понимать будут продолжаться быть closer to вы хотите их быть для меня.



17. Что вы раскрыли мою духовную проницательность (заклочки) больше и больше, и что где мои вникание или восприятие вас не точны, что вы помогли мне выучить jesus christ поистине.

18. Что вы дали помощь к мне так НОП я мог бы отделить любые ложные ритуалы я зависел на, от ваших ясных преподавательств в библии, если любое из, то я following не бога, или противоположны к вы хотите для того чтобы научить нам - о следовать за вами.

19. Что любые усилия зла take away несколько духовное вникание я имею, но довольно что я сохранил знание как знать вас и быть обманутым внутри these days духовного обмана.

20. Что вы принесли духовную прочность и помогли к мне так НОП я не буду частью большой падать прочь или любого движения было бы духовност counterfeit к вам и к вашему святейшему слову.

21. То если что-нибудь, то я делал в моей жизни, или любая дорога что я не отвечал к вам по мере того как я должен иметь и то предотвращает меня от или гулять с вами, или иметь понимать, что вы принесли те things/responses/events back into мой разум, так НОП я отречься бы от их in the name of jesus christ, и все из их влияний и последствий, и что вы заменили любые emptiness, тоскливость или despair в моей жизни с утехой лорда, и что я больше был сфокусирован на учить последовать за вами путем читать ваше слово, библия.

22. Что вы раскрыли мои глаза так НОП я мог бы ясно увидеть и узнать если будет большой обман о духовных темах, то как понять это явление (или эти случаи) от

библейской перспективы, и что вы дали мне  
премудрость для того чтобы знать и так НОП я выучу  
как помочь моим друзьям и полюбил одни  
(родственники) для того чтобы не быть частью ее.

23 Что вы обеспечили что раз мои глаза раскрыны и мой  
разум понимает духовное значение текущие события  
принимая место в мире, что вы подготовили мое сердце  
для того чтобы признавать вашу правду, и что вы  
помогли мне понять как найти смелость и прочность  
через ваше святейшее слово, библию. In the name of  
jesus christ, я прошу эти вещи подтверждая мое желание  
быть в соответствии вашей волей, и я прошу ваша  
премудрость и иметь влюбленность правды, Аминь.

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Больше на дне страницы  
как иметь вечная жизнь

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Мы рады если этот список (запросов молитве к  
богу) может помочь вам. Мы понимаем это не может  
быть самый лучший или самый эффективный перевод.  
Мы понимаем что будут много по-разному дорог  
выражать мысли и слова. Если вы имеете предложение  
для более лучшего перевода, или если вы хотел были бы  
принять малое количество вашего времени послать  
предложения к нам, то вы будете помогать тысячам  
людях также, которые после этого прочитают  
улучшенный перевод. Мы часто имеем новый testament  
имеющийся в вашем языке или в языках редко или  
старо. Если вы смотрите для нового testament в  
специфически языке, то пожалуйста напишите к нам.

[illegible]

مهدعاسي يذلا قيديلانم اعزج لكشت يتلاندعاسملءاجرلا  
مهنم لك عاطعو رارمتسالقوق اهلطاعىجرى موي لك ساساىلع  
بلعفت نالهل دهرت يتلالمعائلئىحورلامهل

رئذنتل او فوخل مدغل مهنم لك قدعاسم عاجرل  
ءيش لك نع لوؤسمل او قالصل هبوجا يذلا طلل تنأ نإ

& لمعل او ، مهتياحم مكن او ، مهعيجشت متلضفت نأ طلل وعدأ  
هيف نوكر اشرى مهنأ قراز

نم اهرى غوا هيجورل تاوقلا نم مهتياحم متلضفت نأ طلل وعدأ  
لفسرا ىلا انم عطب وا مهرضى نأ نكهمي يتلا تابقلعلا

اضري رلفنزل ديدج دهع اذه مدختسرا امدنع يتدعاسم عاجرل  
نا عيطتسرا ىتح ، عحاتملا هعبطلا هذه نم اولعج نيللا سانلا  
ددع قدعاسم هيف راز متسالامل ملى ىنستى ىتحو اهيلع ىلصرى  
سانلا نم ربكا

(ديدلجلا دهعلا) قسدقملا قملك كل بح ينيطعت تنك نا طلل وعدا  
لئنا فرعت نا منطفلا او قملجل او هيجورل ينيطعت فوس لئنا او ،  
اهيف شري عن يتلا ةينمزللا قرتفلل او مهفل لصفلا

تابو عصرلا عم لماعتلا ةيفيك قفرعم هيف يتدعاسم عاجرل  
نا ديرت يندعاسى طلل درولل .موى لك يئنا هجاوت يتلا  
هيف نييحيسملا نيرخالل دعاسن نا ديرنو لصفلا لئنا فرعت  
ملاعلا لوحو ققطنملا يدلب

نيذل او بختنملا يزور تفللال باتكللا يطرعى نا مئل طلل وعدا  
مكتمكح مدعاست

عدخي ال (يتلىعو) اترسار دارفأ دعاسى نا مئل طلل وعدا  
قرطللا لئب مئل ةعباتم لو ببق ديرتو مئب مهف نكلو ، ايجور

نا مكنم بلطاو ، تاقوالا هذه هيف هيجوتل او هعتملا اني طرعى امك  
نيم ، عوسى مسإ هيف ءيشاللا هذلل عفا

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## Prayer to God

Dear God,

Thank you that this Gospel or this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. You know who they are and you are able to help them.

Please help them to be able to work fast, and make more Electronic books available

Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do.

Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual

Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people.

I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who help them your wisdom. God, help me to understand you better. Please help my family to understand you better also.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

Also give us comfort and guidance in these times and I ask you to do these things in the name of Jesus ,  
Amen,

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We encourage you to find out, and to keep separate copies on separate drives, in case your own computer should have occasional problems.



**The Translation of the New Testament [of Jay Green]  
can be found online in PDF for Free**

**R-La grande charte d'Angleterre ; ouvrage précédé d'un Précis – This is simply the MAGNA CHARTA, which recognizes liberty for everyone.**

Gallagher, Mason - Was the Apostle Peter ever at Rome

Cannon of the Old Testament and the New Testament  
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unwritten Traditions by Professor Archibald Alexander  
Princeton Theological Seminary  
1851 - Presbyterian Board of Publications. [\[available online Free \]](#)

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WITH SPECIAL REFERENCE TO THE DOUBTS AND  
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The origin of pagan idolatry ascertained from historical testimony and circumstantial evidence. - by George Stanley Faber - 1816 3 Vol. / 3 Tomes [\[available online Free \]](#)

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Catecismo que significa: forma de instruccion, que contiene  
los principios de la religion de dios, util y necessario para  
todo fiel Christiano : compuesto en manera de dialogo,  
donde pregunta el maestro, y responde el discipulo  
En casa de Ricardo del Campo, M.D.XCVI [1596] Calvino,  
Juan.

Tratado para confirmar los pobres catiuos de Berueria en la  
catolica y antigua se, y religion Christiana: y para los  
consolar con la Palabra de Dios en las afliciones que  
padecen por el evangelio de Iesu Christo. [...] Al fin deste  
tratado hallareys un enxambre de los falsos milagros, y  
ilusiones del Demonio con que Maria de la visitacion priora  
de la Anunciada de Lisboa engaño à muy muchos: y de  
como fue descubierta y condenada al fin del año de .1588  
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internal credibility; and their connection with Christianity; comprehending the substance of eight lectures read before the University of Oxford, in the year 1801; pursuant to the will of the late Rev. John Bampton, A.M. / By George Stanley Faber -Oxford : The University press, 1801 [Topic: defense of the authorship of Moses and the historical accuracy of the Old Testament] [\[available online Free \]](#)

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The Burning of the Bibles- Defence of the Protestant Version – Nathan Moore - 1843

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The Canon of the New Testament vindicated in answer to the objections of J.T. in his Amyntor, with several additions [\[available online Free \]](#)

the paramount authority of the Holy Scriptures vindicated (1868)

Modern Versions of the New Testament, most of which were produced after 1910, are based upon a newly invented text, by modern professors, many of whom did not claim to believe in the New Testament, the Death and Physical

Resurrection of Jesus Christ, or the necessity of Personal Repentance for Salvation.

The Translations have been accomplished all around the world in many languages, starting with changeover from the older accurate Greek Text, to the modern invented one, starting between 1904 and 1910 depending on which edition, which translation team, and which publisher.

We cannot recommend: the New Testament or Bible of Louis Segond. This man was probably well intentioned, but his translation are actually based on the 8<sup>th</sup> Critical edition of Tischendorf, who opposed the Reformation, the Historicity of the Books of the Bible, and the Greek Text used by Christians for thousands of years.

For additional information on versions, type on the Internet Search: “verses missing in the NIV” and you will find more material.

We cannot recommend the english-language NKJV, even though it claims to depend on the Textus Receptus. That is not exactly accurate. The NKJV makes this claim based on the eclectic [mixed and confused] greek text collated officially by Herman von Soden. The problem is that von Soden did not accomplish this by himself and used 40 assistants, without recording who chose which text or the names of those students. Herman Hoskier [Scholar, University of Michigan] was accurate in demonstrating the links between Sinaiticus, Vaticanus, and the Greek Text of Von Soden. Thus what is explained as being “based on” the Textus Receptus actually was a departure from that very text.

The Old Testaments of almost all modern language Bibles, in almost all languages is a CHANGED text. It does NOT conform to the historic Old Testament, and is based instead on the recent work of the German Kittel, who can be easily considered an Apostate by historic Lutheran standards. (more in a momentf).

The Old Testament of the NKJV is based on the New Hebrew Translation of Kittel. [die Biblia Hebraica von Rudolf Kittel ] Kittel remains problematic for his own approach to translation.

Kittel, the translator of the Old Testament [for almost all modern editions of the Bible]:

1. Did not believe that the Pentateuch he translated was accurate.
2. Did not believe that the Pentateuch he translated was the same as the original Pentateuch.
3. Did not believe in the inspiration of the Old Testament or the New Testament.
  
4. Did not believe in what Martin Luther would believe would constitute Salvation (salvation by Faith alone, in Christ Jesus alone).
5. Considered the Old Testament to be a mixture compiled by tribes who were themselves confused about their own religion.

Most people today who are Christians would consider Kittel to be a Heretical Apostate since he denies the inspiration of the Bible and the accuracy of the words of Jesus in the New Testament. Kittel today would be refused to be allowed to be a Pastor or a translator. His translation work misleads



and misguides people into error, whenever they read his work.

The Evidence against Kittel is not small. It is simply the work of Kittel himself, and what he wrote. Much of the evidence can be found in:

*A history of the Hebrews (1895) by R Kittel – 2 Vol*

Essentially, Kittel proceeds from a number of directions to undermine the Old Testament and the history of the Hebrews, by pretending to take a scholarly approach. Kittel did not seem to like the Hebrews much, but he did seem to like ancient pagan and mystery religions. (see the Two Babylons by Hislop, or History of the Temple by Edersheim, and then compare).

His son Gerhard Kittel, a “scholar” who worked for the German Bible Society in Germany in World War II, with full approval of the State, ALSO was not a Christian and would ALSO be considered an apostate. Gerhard Kittel served as advisor to the leader of Germany in World War II. After the war, Gerhard Kittel was tried for War Crimes.

On the basis of the Documentation, those who believe in the Bible and in Historic Christianity are compelled to find ALTERNATIVE texts to the Old Testament translated by Kittel or the New Testaments that depart from the historic Ancient Koine Greek.

Both Kittel Sr and Kittel Jr appear to have been false Christians, and may continue to mislead many. People who cannot understand how this can happen may want to read a few books including :

Seduction of Christianity by Dave Hunt.

The Agony of Deceit by Horton  
Hidden Dangers of the Rainbow by C. Cumbey  
The Battle for the Bible by Harold Lindsell (Editor of  
Christianity Today)

Those who want more information about Kittel should  
consult:

1) Problems with Kittel – Short paper sometimes available  
online or at [www.archive.org](http://www.archive.org)

2) The Theological Faculty of the University of Jena during  
the Third .... in PDF [can be found online sometimes]  
by S. Heschel, Professor, Dartmouth College

3) Theologians under .... : Gerhard Kittel, Paul Althaus, and  
Emanuel Hirsch / Robert P. Ericksen.  
Publish info New Haven : **Yale University** Press, 1985.  
(New Haven, 1987)

4) Leonore Siegele - Wenschkewitz, Neutestamentliche  
Wissenschaft vor der Judenfrage: Gerhard Kittels  
theologische Arbeit im Wandel deutscher Geschichte  
(München: Kaiser, 1980).

5) Rethinking the German Church Struggle  
by John S. Conway [online]  
<http://motlc.wiesenthal.com/resources/books/annual4/chap18.html>

6) Betrayal: German Churches and the Holocaust  
by Robert P. Ericksen (Editor), Susannah Heschel (Editor)

Psalm 50:15

15 And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Psalm 90

91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

16 With long life will I satisfy him, and show him my salvation.

#### Psalm 23

23:1 A Psalm of David. The LORD is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

# With My Whole Heart - With all my heart

## "with my whole heart"

If we truly expect God to respond to us, we must be willing to make the commitment to Him **with our whole heart**.

This means making a commitment to Him with our ENTIRE, or ALL of our heart. Many people do not want to be **truly** committed to God. They simply want God to rescue them at that moment, so that they can continue to ignore Him and refuse to do what they should. God knows those who ask help sincerely and those who do not. God knows each of our thoughts. God knows our true intentions, the intentions we consciously admit to, and the intentions we may not want to admit to. God knows us better than we know ourselves. When we are truly and honestly and sincerely praying to find God, and wanting Him with all of our heart, or with our whole heart, THAT is when God DOES respond.

What should people do if they cannot make this commitment to God, or if they are afraid to do this ?  
Pray :

*Lord God, I do not know you well enough, please help me to know you better, and please help me to understand you. Change my desire to serve you and help me to want to be committed to you with my whole heart. I pray that you would send into my life those who can help me, or places where I can find accurate information about You. Please preserve me and help me grow so that I can be entirely committed to you. In the name of Jesus, Amen.*

Here are some verses in the Bible that demonstrate that God responds to those who are committed with their whole heart.

(Psa 9:1 KJV) To the chief Musician upon Muthlabben, A Psalm of David. I will praise thee, O LORD **with my whole heart**; I will show forth all thy marvellous works.

(Psa 111:1 KJV) Praise ye the LORD. I will praise the LORD **with my whole heart**, in the assembly of the upright, and in the congregation.

(Psa 119:2 KJV) Blessed are they that keep his testimonies, and that seek him **with my whole heart**.

(Psa 119:10 KJV) **With my whole heart** have I sought thee: O let me not wander from thy commandments.

(Psa 119:34 KJV) Give me understanding, and I shall keep thy law; yea, I shall observe **with my whole heart**.

(Psa 119:58 KJV) I entreated thy favour **with my whole heart**: be merciful unto me according to thy word.

(Psa 119:69 KJV) The proud have forged a lie against me: but I will keep thy precepts *with my whole heart*.

(Psa 119:145 KJV) KOPH. I cried *with my whole heart*; hear me, O LORD: I will keep thy statutes.

(Psa 138:1 KJV) A Psalm of David. I will praise thee *with my whole heart*: before the gods will I sing praise unto thee.

(Isa 1:5 KJV) Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

(Jer 3:10 KJV) And yet for all this her treacherous sister Judah hath not turned unto *me with her whole heart*, but feignedly, saith the LORD.

(Jer 24:7 KJV) And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me *with their whole heart*.

(Jer 32:41 KJV) Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly *with my whole heart* and with my whole soul.

I Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you *a reason of the hope that is in you with meekness and fear*:

II Timothy 2: 15 Study to show thyself approved unto  
God, a workman that needeth not to be ashamed,  
rightly dividing the word of truth.





بسم الله الرحمن الرحيم

الحمد لله

الحمد لله رب العالمين

كتاب

اسماء اسفار العهد الجديد وعدد اصحابها

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## انجيل متى

### الاصحاح الاول

١. اذنب ميلاد يسوع المسيح ابن داود ابن ابراهيم\* ٢. ابراهيم ولد اسحق واسحق ولد يعقوب.  
 ٣. يعقوب ولد يهوذا واخوته. ٤. ويهوذا ولد فارص وزارح من ثامار. وفارص ولد حصرون.  
 ٥. وحصرون ولد ارام. ٦. وارام ولد عييناداب. وعييناداب ولد نحشون. ونحشون ولد سلمون.  
 ٧. وسلمون ولد يوعز من راحاب. ويوعز ولد عوييد من راعوث. وعوييد ولد يسي. ٨. وبسي ولد  
 داود الملك. وداود الملك ولد سليمان من التي لاوريا. ٩. وسليمان ولد رحبعام. ورحبعام ولد  
 ايبا. وايبا ولد آسا. ١٠. وآسا ولد يهوشافاط. ويهوشافاط ولد يورام. ويورام ولد عزريّا. ١١. وعزريّا  
 ولد يوثام. ويوثام ولد احاز. واحاز ولد حزقيا. ١٢. وحزقيا ولد منسي. ومنسي ولد آمون. وآمون  
 ولد يوشيا. ١٣. ويوشيا ولد بكنيا واخوته عند سي بابل. ١٤. وبعد سي بابل يكنيا ولد شلتائيل.  
 وشلتائيل ولد زربابل. ١٥. وزربابل ولد ايهمود. وايهمود ولد ألياقم. وألياقم ولد عازور.  
 ١٦. وعازور ولد صادق. وسادوق ولد اخيم. واخيم ولد أليود. ١٧. وأليود ولد أليعازر. وأليعازر  
 ولد مئان. ومئان ولد يعقوب. ١٨. ويعقوب ولد يوسف رجل مريم التي وُلد منها يسوع الذي  
 يدعى المسيح\* ١٩. فجميع الاجيال من ابراهيم الى داود اربعة عشر جيلاً. ومن داود الى سي بابل  
 اربعة عشر جيلاً. ومن سي بابل الى المسيح اربعة عشر جيلاً.

٢٠. اما ولادة يسوع المسيح فكانت هكذا. لما كانت مريم امه مخطوبة ليوسف قبل ان يجتمعا  
 ووجدت حبل من الروح القدس\* ٢١. فيوسف رَجُلًا اذ كان بارًا ولم يشأ ان يشهرها اراد تخليتها  
 سرًّا\* ٢٢. ولكن فيما هو متفكر في هذه الامور اذا ملاك الرب قد ظهر له في حلم قائلاً يا يوسف  
 ابن داود لا تخف ان تأخذ مريم امرأتك. لان الذي حبل به فيها هو من الروح القدس.  
 ٢٣. فستلد ابناً وتدعو اسمه يسوع. لانه يخلص شعبه من خطاياهم\* ٢٤. وهذا كله كان لكي يتم ما قيل  
 من الرب بالنبى القائل. ٢٥. هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمانوئيل الذي تفسيره  
 الله معنا

٢٦. فلما استيقظ يوسف من النوم فعل كما امره ملاك الرب واخذ امرأته\* ٢٧. ولم يعرفها حتى  
 ولدت ابنها البكر. ودعا اسمه يسوع

### الاصحاح الثاني

١. ولما وُلد يسوع في بيت لحم اليهودية في أيام هيرودس الملك اذا مجوس من المشرق قد



کتاب

پیمان تازه

خداوند وراننده ما

عیسی مسیح

که از لسان اصلی یونانی

بفارسی

ترجمه کرده

افضل الفضلا المسیحیّه

هنرمی مارتن کشیس انگلیسی ایست

---

که در دار السلطنت لندن محروسه

باعانت مجمع مشهور به بیبل سوسیته

کرت سیم بدار الطباعة بنده کمترین رچارد واطس

انگلیسی مطبوع گردید

۱۸۳۷

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LE  
NOUVEAU TESTAMENT

DE  
NOTRE SEIGNEUR JÉSUS-CHRIST

---

D'APRÈS LA VERSION REVUE

Par J. F. OSTERVOLD



PARIS  
SOCIÉTÉ BIBLIQUE DE FRANCE  
41, RUE LA BRUYÈRE

1872

One of the Reliable copies of the French New Testament - Une Bible fidele.

Available sometimes [and Free (gratis) ] at [www.archive.org](http://www.archive.org)

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La Bible la plus fidele = Texte Recu - Grec Koine - d'Estienne (1550-51)



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**Chinese Simplified - Request to God**

。  
=====

亲爱的上帝, 谢谢这新约被发布了以便我们能学会更多关于您。

请帮助人民负责任对使这本电子书可利用。请帮助他们能快速地工作, 和使更加电子书可利用 请帮助他们有他们需要为了能继续工作为您的所有资源、金钱、力量和时间。

请帮助那些是队的一部分每天帮助他们。

请给他们力量继续和给每个他们精神理解为工作, 您要他们做。

请帮助每个他们没有恐惧和不记得, 您是回答祷告并且是负责一切的上帝。

我祈祷, 您会鼓励他们, 并且您保护他们, 并且工作& 部他们参与。

我祈祷, 您会保护他们免受能危害他们或减慢他们下来的精神力量或其它障碍。

请帮助我当我使用这新约使这编辑可利用并且的认为人民, 以便我能祈祷为他们和因此他们能继续帮助更多人民 我祈祷, 您会给我您的圣洁词(新约) 爱, 并且您会给我精神智慧和法眼认识您更多和了解我们是生存在的时期。

请帮助我会对付困难, 我与每天被面对。

God 阁下, 帮助我想要认识您更多和想要帮助其它基督徒在我的区域和在世界。

我祈祷, 您会给从事网站的电子书队和那些并且那些帮助他们您的智慧。

我祈祷, 您会帮助他们的家庭(和我家的) 各自的成员精神上不被欺骗, 但明白您和想要接受和跟随您用每个方式。 并且我要求您做这些事以耶稣的名义, 阿门,

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Chinese Traditional - Talking to the Lord of Heaven

親愛的上帝, 謝謝這新約被發布了以便我們能學會更多關於您。 請幫助人民負責任對使這本電子書可利用。請幫助他們能快速地工作, 和使更加電子的書可利用 請幫助他們有他們需要為了能繼續工作為您的所有資源、金錢、力量和時間。

請幫助那些是隊的一部分每天幫助他們。請給他們力量繼續和給每個他們精神理解為工作, 您要他們做。請幫助每個他們沒有恐懼和不記得, 您是回答禱告並且是負責一切的上帝。我祈禱, 您會鼓勵他們, 並且您保護他們, 並且工作& 部他們參與。 我祈禱, 您會保護他們免受能危害他們或減慢他們下來的精神力量或其它障礙。

請幫助我當我使用這新約使這編輯可利用並且的認為人民, 以便我能祈禱為他們和因此他們能繼續幫助更多人民 我祈禱, 您會給我您的聖潔詞(新約) 愛, 並且您會給我精神智慧和法眼認識您更多和瞭解我們是生存在的時期。請幫助我會對付困難, 我與每天被面對。

God 閣下, 幫助我想要認識您更多和想要幫助其它基督徒在我的區域和在世界。 我祈禱, 您會給從事網站的電子書隊和那些並且那些幫助他們您的智慧。

我祈禱, 您會幫助他們的家庭(和我家的) 各自的成員精神上不被欺騙, 但明白您和想要接受和跟隨您用每個方式。 並且我要求您做這些事以耶穌的名義, 阿門,

Chinese Traditional - Request to God

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Age Group	Percentage
18-24	28%
25-34	22%
35-44	18%
45-54	15%
55-64	12%
65-74	10%
75-84	8%
85+	7%

God

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## Gebet zum Gott

Lieber Gott, Danke, daß dieses Evangelium oder dieses neue Testament freigegeben worden ist, damit wir in der Lage SIND, mehr über Sie zu erlernen. Helfen Sie bitte den Leuten, die für das Zur Verfügung stellen dieses elektronischen Buches verantwortlich sind. Sie wissen, daß wem sie sind und Sie SIND in der Lage, ihnen zu helfen.

Helfen Sie ihnen bitte, in der Lage zu SEIN, schnell zu arbeiten, und stellen Sie elektronischere Bücher zur Verfügung Helfen Sie ihnen bitte, alle Betriebsmittel, das Geld, die Stärke und die Zeit zu haben, die sie zwecks sein müssen für, Sie zu arbeiten zu halten.

Helfen Sie bitte denen, die ein Teil der Mannschaft sind, das ihnen auf einer täglichen Grundlage helfen. Geben Sie ihnen die Stärke bitte, um jedem von ihnen das geistige Verständnis für die Arbeit fortzusetzen und zu geben, daß Sie sie tun wünschen. Helfen Sie bitte jedem von ihnen, Furcht nicht zu haben und daran zu erinnern, daß Sie der Gott sind, der Gebet beantwortet und der verantwortlich für alles ist.

Ich bete, daß Sie sie anregen würden und daß Sie sie schützen und die Arbeit u. das Ministerium, daß sie innen engagiert werden. Ich bete, daß Sie sie vor den geistigen Kräften oder anderen Hindernissen schützen würden, die sie schädigen oder sie verlangsamen könnten.

Helfen Sie mir bitte, wenn ich dieses neue Testament benutze, um an die Leute auch zu denken, die diese Ausgabe zur Verfügung gestellt haben, damit ich für sie und also, sie beten kann kann fortfahren, mehr Leuten zu helfen.

Ich bete, daß Sie mir eine Liebe Ihres heiligen Wortes (das neue Testament) geben würden und daß Sie mir geistige Klugheit und Einsicht, um Sie besser zu kennen geben würden und den Zeitabschnitt zu verstehen, dem wir in leben. Helfen Sie mir bitte, zu können die Schwierigkeiten beschäftigen, daß ich mit jeden Tag konfrontiert werde.

Lord God, helfen mir Sie besser kennen und zu wünschen anderen Christen in meinem Bereich und um die Welt helfen wünschen. Ich bete, daß Sie die elektronische Buchmannschaft und -die geben würden, die ihnen Ihre Klugheit helfen. Ich bete, daß Sie den einzelnen Mitgliedern ihrer Familie (und meiner Familie) helfen würden nicht Angelegenheiten betrogen zu werden, aber, Sie zu verstehen und Sie in jeder Weise annehmen und folgen zu wünschen. Geben Sie uns Komfort auch und Anleitung in diesen Zeiten und ich bitten Sie, diese Sachen im Namen Jesus zu tun, amen,

Prayer to God

Dear God,

Thank you that this Gospel or this New Testament has been released so that we are able to learn more about you.

Please help the people responsible for making this Electronic book available. You know who they are and you are able to help them.

Please help them to be able to work fast, and make **more** Electronic books available

Please help them to have all the resources, the money, the strength and the time that they need in order to be able to keep working for You.

Please help those that are part of the team that help them on an everyday basis. Please give them the strength to continue and give each of them the spiritual understanding for the work that you want them to do.

Please help each of them to not have fear and to remember that you are the God who answers prayer and who is in charge of everything.

I pray that you would encourage them, and that you protect them, and the work & ministry that they are engaged in.

I pray that you would protect them from the Spiritual Forces or other obstacles that could harm them or slow them down.

Please help me when I use this New Testament to also think of the people who have made this edition available, so that I can pray for them and so they can continue to help more people.

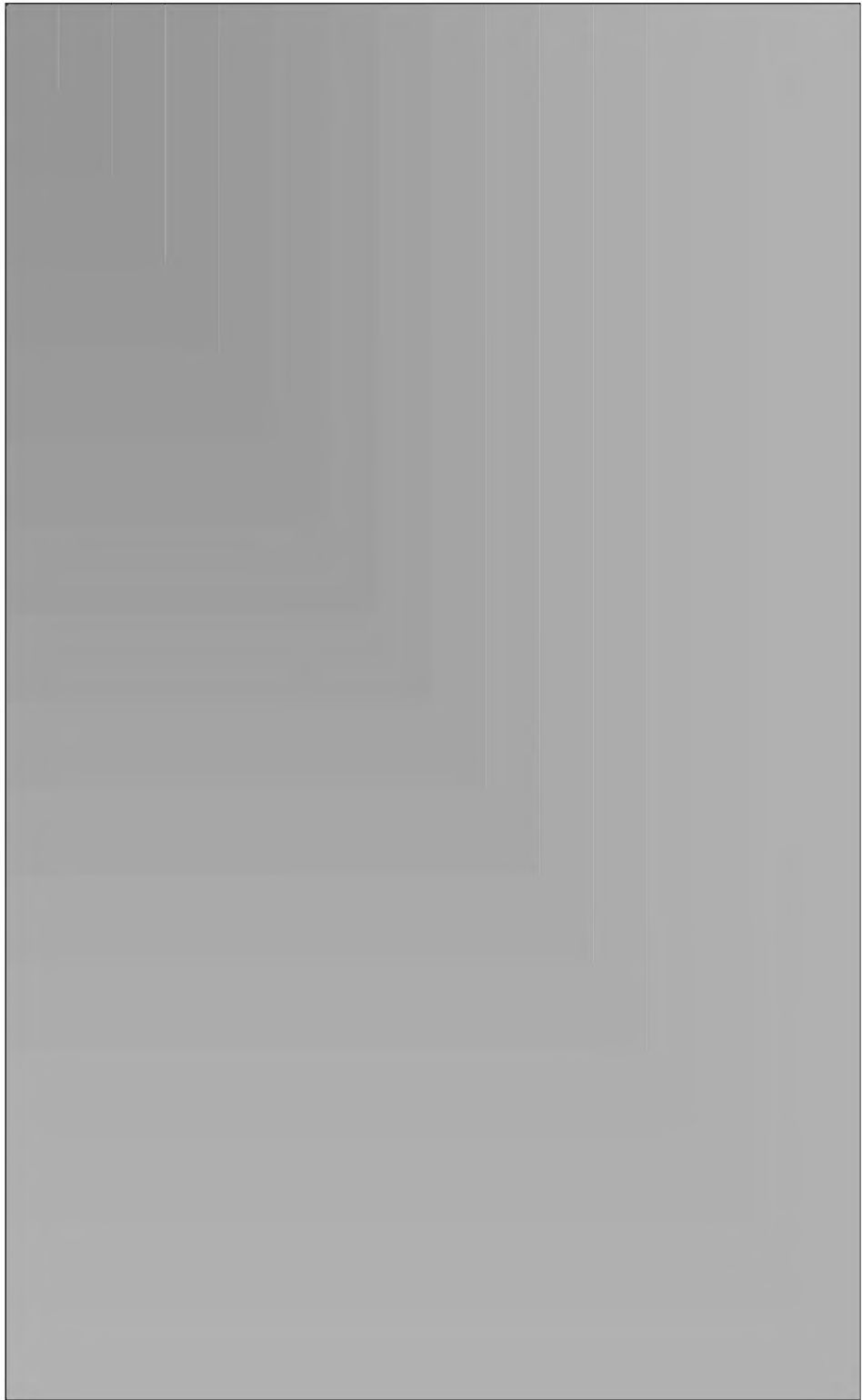
I pray that you would give me a love of your Holy Word (the New Testament), and that you would give me spiritual wisdom and discernment to know you better and to understand the period of time that we are living in.

Please help me to know how to deal with the difficulties that I am confronted with every day. Lord God, Help me to want to know you Better and to want to help other Christians in my area and around the world.

I pray that you would give the Electronic book team and those who help them your wisdom.

I pray that you would help the individual members of their family (and my family) to not be spiritually deceived, but to understand you and to want to accept and follow you in every way.

Also give us comfort and guidance in these times and I ask you to do these things in the name of Jesus, Amen,



**Note - This book was originally posted FREE at [www.archive.org](http://www.archive.org)**  
*Many other Free Ebooks available there.*

*Books for your consideration*

It would be a mistake to suggest that we agree with all of the books we will list below. No book or author is perfect, and neither is this list.

However, there is material in these sources, that do relate to the topic of the book in which this list is found, and these Ebooks are therefore listed for your potential consideration.

Agree or disagree with them, Freedom of Choice and thinking belong to each individual. Make up your own mind.

Codex B and Allies by Hoskier (review of Vaticanus, Sinait. and NKJ V)  
Relevant to all versions and manuscripts, including Tischendorf, Wescott & Hort, J White, Burgon, Riplinger, Cumbey, etc

Battle for the Bible by Professor Harold Lindsell

All books by John William Burgon, Oxford, including  
Revision Revised

New Age Bible Versions by Riplinger (often attacked though not much substantiated against, her own videos are available online and for Free) [Hidden Dangers of Rainbow by C.C. Is an old Standby as is New Age Messiah by same]. A Time of Departing by Youngen, and Deceived on Purpose by Warren Smith are relevant here.

Greek Text for comparison should be the 1550/51 version of Stephens(Estienne) [Textus Receptus] also versions 1860 Scrivener or Cura P.Wilson.

Canon of the Old and New Testaments by Alexander (Princeton)

All Books by George Stanley Faber (watch for other fabers)

All books by Robert D. Wilson

All Books by R.A. Anderson

Sources of the Koran by Sir William Muir is significant in Textual Criticism concerning Apocryphal and Islamic literature, though not always in other contexts.